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Compassion Counts!

The Power of Compassion at Work:

Empirical findings from several multi-sample studies

Sandra Miralles Armenteros

Directors:

Dr. Ricardo Chiva Gómez

Dr. Alma M^a Rodríguez Sánchez



Programa de Doctorado en Economía y Empresa

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Compassion Counts! The Power of Compassion at Work: Empirical findings from several multi-sample studies

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Fdo. Sandra Miralles Armenteros Fdo. Dra Alma M^a Rodríguez Sánchez Fdo. Dr. Ricardo Chiva Gómez

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ABSTRACT

Even with the rapid evolution of technology, work is a deeply human activity. Where there is human work, there is suffering. Where there is suffering, there is also the human capacity for compassion.

Compassion is defined as a four-part human experience that unfolds in relation to suffering. Thus, compassion can be understood as a social process rather than as an emotion. The first part of the process involves noticing other's pain. The second part involves interpreting suffering in ways that lead us to understand those who are suffering as worthy of our compassion. The third part of the process involves feeling empathic concern—this is the emotional aspect of the process. And the fourth part is acting to alleviate suffering in some way. It should be noted that compassion always follows from suffering or distress of some kind.

While research on compassion at work over the past 20 years has grown tremendously, there are still many unanswered questions related to what contributes to compassion in organizations and what outcomes are associated with compassion.

With the purpose of contributing to the spread of knowledge about compassion in organizations, this thesis has tried to show why compassion matters at work. It has provided certain knowledge about how compassion can be created, maintained, and reinforced and has observed a variety of ways in which compassion enhances the human capabilities that are necessary for an organization to succeed.

In order to overcome these main gaps in compassion research, four empirical studies have been carried out in different work domains (i.e., a heterogeneous sample of workers) and study settings (i.e., university students) and countries (i.e., Spain and Finland). Moreover, in order to fulfill the main research objectives, different statistical methods have been used (i.e., Cross-sectional, Longitudinal, Structural Equation Modeling, and Multilevel Analyses).

Results of the empirical analysis revealed, in the first study, that across two distinct cultural samples (i.e. Spain and Finland), the more people endorsed values related to self-transcendence and openness to change, the stronger the link to higher levels of compassion is. In relation to whether the structures of core values are consistent across

cultures, between-country differences were small, as expected, because the two countries under study are European and their cultures are not too different.

In relation to the second study, Structural Equation Modeling (SEM) reveals that mindfulness facilitates students' compassion and this will lead to increased levels of academic engagement and, consequently, of academic performance. Therefore, compassion is not directly related to academic performance. However, it is linked to it through academic engagement.

The results from multilevel analyses revealed, in the third study, that compassionate people are prosocially motivated in their daily labors and this leads to better job performance. In other words, individuals who notice, feel, and act to alleviate the suffering of others feel a greater prosocial motivation. Not only do they strive to achieve their tasks effectively (intra-role performance), but they also help their colleagues to obtain optimal results (extra-role performance).

Finally, in the fourth empirical study, SEM revealed innovativeness as an important determinant of firm performance and its role as a mediator in the relationship between compassion and performance. That is, compassion increases the innovative capacity of the firm, and this is precisely what causes an increase in firm performance. Since the capacity for innovation is a key factor for performance, knowing how compassion can increase it is the greatest contribution of this study.

Although, in conventional thinking compassion have been seen at best as irrelevant in the workplace, it is actually key to effective and humane organizational cultures.

RESUMEN

A pesar de la rápida evolución tecnológica, el trabajo humano es imprescindible en las organizaciones. Donde hay trabajo humano, hay sufrimiento y donde hay sufrimiento, puede haber compasión.

La compasión en el trabajo se define como un proceso interpersonal que implica notar, interpretar, sentir y actuar con el fin de aliviar el sufrimiento ajeno. Por lo tanto, la compasión se puede entender como un proceso social más que como una emoción. La primera parte del proceso implica notar el sufrimiento ajeno. La segunda parte consiste en interpretar ese sufrimiento de manera que consideremos a la persona, digna de nuestra compasión. La tercera parte del proceso implica sentir preocupación empática. Y la cuarta parte consiste en actuar para aliviar ese sufrimiento. Es necesario remarcar que la compasión siempre viene aparejada al sufrimiento.

Si bien la investigación sobre la compasión en el trabajo en los últimos 20 años ha crecido considerablemente, todavía quedan muchas preguntas sin respuesta relacionadas con cuáles pueden ser los facilitadores de la compasión en las organizaciones y con los posibles resultados que se derivan de ella.

Con el propósito de contribuir a la difusión del conocimiento sobre la compasión en las organizaciones, esta tesis ha tratado de mostrar por qué la compasión es importante en el trabajo. Ha proporcionado cierto conocimiento sobre cómo se puede crear, mantener y reforzar la compasión, y ha mostrado una variedad de formas en las que la compasión puede aumentar las capacidades humanas necesarias para que una organización tenga éxito.

Con el fin de cubrir los vacíos existentes en la investigación sobre compasión, se han llevado a cabo cuatro estudios empíricos en diferentes áreas ocupacionales (muestra heterogénea de trabajadores), en el contexto educativo (estudiantes universitarios) y en distintos países (España y Finlandia). Además, para obtener las conclusiones de cada capítulo, se han utilizado distintos métodos estadísticos (ej., estudios cross-seccionales, longitudinales, análisis de ecuaciones estructurales y análisis multinivel).

Los resultados empíricos revelaron, en el primer estudio, que los valores de auto-trascendencia y de apertura al cambio son los que en mayor medida se relacionan de

manera positiva con la compasión. Así mismo, estos resultados se testaron en dos países distintos (i.e. España y Finlandia) obteniendo como conclusión que no existen diferencias significativas entre ambos. Estos resultados eran predecibles ya que los dos países de estudio son europeos y sus culturas no son muy dispares.

En relación con el segundo estudio, el análisis de ecuaciones estructurales (SEM), reveló que el mindfulness facilita la compasión de los estudiantes, lo que conlleva a que aumenten sus niveles de engagement y en consecuencia, su rendimiento académico. Por lo tanto, la compasión no está directamente relacionada con el rendimiento académico pero sí que está vinculado a él a través del engagement de los estudiantes.

Los resultados procedentes del análisis multinivel revelaron, en el tercer estudio, que las personas más compasivas, sienten una mayor motivación prosocial en sus tareas diarias y esto les lleva a obtener un mejor rendimiento laboral. En otras palabras, las personas que notan, sienten y actúan para aliviar el sufrimiento ajeno sienten una mayor motivación prosocial diaria. De esto modo, no sólo se esfuerzan por realizar sus tareas diarias de la manera más efectiva posible (rendimiento intra-rol), sino que también ayudan a sus compañeros a obtener óptimos resultados (desempeño extra-rol).

Finalmente, en el cuarto estudio empírico, el análisis de ecuaciones estructurales (SEM) reveló que la capacidad de innovación es un determinante clave en el desempeño organizativo. Así mismo, también juega un papel esencial en la relación entre la compasión y el desempeño de la organización. Dicho de otro modo, la compasión aumenta la capacidad de innovación de la empresa obteniendo como resultado final un mayor desempeño organizativo. Dado que la capacidad de innovación es un factor clave en la mejora del desempeño, conocer cómo la compasión puede aumentarlo, supone la mayor contribución de este estudio.

A pesar de que en el pensamiento convencional, la compasión se ha considerado, en el mejor de los casos, irrelevante en el lugar de trabajo, en realidad es un factor clave para conseguir una cultura organizacional efectiva y humana.

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COMPASSION



CHAPTER 1

INTRODUCTION

Chapter 1

Introduction

For Buddhists all beings desire happiness, while at the same time all beings suffer. Compassion is a fundamental attribute or potential inherent in all people—the highest form of moral wisdom (Dalai Lama, 1995).

*Compassion “lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves”
(Armstrong, 2011: 6).*

Organizations, since they are human institutions, are places that inevitably harbor suffering and emotional pain among their members (Dutton et al., 2007). However, where there is suffering, there is also the human capacity for compassion (Dalai Lama, 1995; Nussbaum, 1996). Compassion at work is defined as an interpersonal process involving the noticing, feeling, sensemaking, and acting that alleviates the suffering of another person (Dutton et al., 2014). When care and healing are offered to those members who experience misfortune or suffering within organizations, compassion appears (Dutton et al., 2002), which may play a central role in organizational operation.

Indeed, a growing body of literature in the organizational sciences advocates for compassion in organizations and more scholarly research on the nature, determinants, and consequences of compassion in organizations (e.g., Atkins & Parker, 2012; Dutton et al., 2007; Frost et al., 2006; Kanov et al., 2004; Lilius et al., 2008).

The present thesis seeks to extend the knowledge about compassion in organizations with the intention of filling some of the gaps that exist in the literature. Specifically, throughout the thesis I try to answer the following key questions: **Why does compassion matter at work, beyond the obvious and compelling reasons of humanity?** and **How is compassion created, maintained, and reinforced?** These questions are relevant to understand what values, conditions, resources, and practices

are important to promote and develop compassion in organizations (Worline & Dutton, 2017), and what consequences compassion has for individuals and organizations.

Compassion at work is a timely research topic that is still in its infancy for management scholarship, but one that has become increasingly more important in the literature in recent years. In fact, the interest in compassion in the management sciences was catalyzed by Frost's (1999) proclamation that "Compassion Counts!" and gained weight in the field of research through the statement, some years later, that the inevitable pain generated within organizations needs an academic response (Frost, 2003).

These early explorations in compassion management research were further expanded by Kanov et al. (2004). These authors synthesized a long historical tradition in philosophy and theology and, building on Clark (1997), proposed a tripartite model of the compassion process that incorporated cognitive (noticing), affective (feeling), and behavioral (acting) components.

Owing to the growing importance that compassion has been acquiring in the workplace, in 2012 the Academy of Management Review published a special issue on compassion in organizations: "Care and compassion through an organizational lens: opening up new possibilities" (Vol. 37, No. 4. 503-523, 2012). This issue, consisting of nine articles, offers theoretical models on various compassion-related topics, including how individuals may notice and respond to compassion (Atkins & Parker, 2012), as well as how compassion could emerge and be sustained without formal planning (e.g., Madden et al., 2012), while others present testable models for promulgating planned change (e.g., Grant & Patil, 2012). With its publication, this special issue opens up new research possibilities that may contribute to both knowledge and a better world.

However, research on compassion has consisted mainly of theoretical studies, so there is a wide range of possibilities for empirical studies that are aimed at examining the antecedents and consequences of compassion at work. Therefore, based on previous theoretical and empirical evidence, the present thesis contains four empirical studies with the purpose of understanding how people can become more compassionate, what factors increase individual levels of compassion, and what important outcomes are derived from it.

A sharpened focus on compassion at work is consistent with a paradigm shift in the social sciences which emphasizes relational perspectives at work that have other-interest as opposed to self-interest at their core. Crocker and Canevello (2012) describe and compare an *egosystem* versus an *ecosystem*, where the latter model, in contrast to self-interested theories, portrays individuals as being motivated by caring about the well-being of others. Therefore, a focus on compassion beckons researchers to look toward, as opposed to away from, human pain and grief, showing concern for the health and well-being of people. Moreover, we must not forget that the health of employees is a key element in the long-term competitiveness of companies and of our society in general (Frost & Robinson, 1999).

In sum, studying the antecedents and consequences of compassion empirically will provide us with important knowledge about the nature of compassion, the mechanisms required for it to flourish and the consequences it has for both the individual and the organization.

1.1. COMPASSION AS A HEALING FORCE: SUFFERING IN ORGANIZATIONS

Suffering is a broad term that encompasses a wide range of unpleasant subjective experiences including physical and emotional pain, trauma, psychological distress, existential anguish, and feelings of disconnection (Blauner, 1964; Kanov, 2005; Pollock & Sands, 1997; Schulz et al., 2007), which may be triggered by the occurrence of certain events or circumstances (Cassell, 1999; Schulz et al., 2007).

Suffering is defined as the experience of pain or loss that evokes a form of anguish which threatens an individual's sense of meaning about his or her personal existence (Reich, 1989). Loss and pain that induce suffering are inevitable (Harvey, 2001) but understudied features of organizational life (Frost et al., 2000; Kanov et al., 2004).

We spend the greater part of our waking hours at work. It is wishful thinking to imagine that suffering—an important part of the human condition—could remain separate from this immense investment of time and energy. Indeed, human pain and grief is an everyday and pervasive experience for people inside organizations (Dutton &

Workman, 2011). Suffering could spring from many sources outside and within organizations (Lilius et al., 2008).

- a) *Suffering at work may arise from events in an individual's personal life.* For example, it may stem from the loss or illness of a loved one, the breakup of a romantic relationship, physical illness and chronic pain, or mental illnesses (Harvey, 2001).
- b) *Suffering at work may also arise from work itself,* because of, for example, interactions with a hostile co-worker, an abusive boss, or having to deal with overly demanding clients or simply by the fact of having to take care of others as part of the work role (Frost, 2003).
- c) *Organizational actions may also trigger suffering* due to, for instance, a merger that produces severe conflict, poorly handled change, or indiscriminate restructuring and downsizing. Hostile or unethical acts from other organizations can also contribute to the pain felt by employees in an organization (Maitlis & Ozcelik, 2004).

Therefore, suffering is an inevitable part of organizational life and has a significant impact on both employees and organizations. In fact, it is costly to people, organizations, and societies as a result of accidents, absenteeism, employee turnover, and diminished productivity; medical, legal, and insurance expenses; workers' compensation, and so on (Tsui, 2013). Therefore, pain and suffering have serious implications for organizational performance and productivity. However, beyond these financial losses are the non-quantifiable human costs that include a variety of psychological, physiological, and interpersonal outcomes such as lower quality of life, a diminished sense of self-worth, a weakened immune system, and workplace sabotage (Kanov et al., 2004).

Although organizations are frequently portrayed as sites of pain and suffering, they are also places of healing, where compassion is both given and received (Kanov et al., 2004). As Frost et al. (2006) claim, compassion is a healing force that is indispensable in organizations.

However, organizational compassion not only facilitates healing and speedier recovery from suffering, but also nurtures positive emotions and enhances the levels of

commitment toward fellow employees and the organization as a whole (Simpson et al., 2013), higher quality peer relationships, and a greater number of prosocial behaviors (Dutton et al., 2007). These same authors argued that compassion within organizations cultivates critical relational skills by enhancing emotional sensitivity and raising the quality of relationships among organizational members, creating relational resources such as trust, pride, motivation, and strengthening shared values of interconnectedness. Moreover, studies further indicate that organizational compassion strengthens values of dignity, respect, and the common good. In short, the research on organizational compassion indicates that it fosters important outcomes for both individual members and the entire organization.

1.2. COMPASSION DEFINITION AND PROCESS

Compassion is a multipart process that involves a felt and enacted desire to alleviate suffering. It is defined as a four-part process that involves: (1) noticing the suffering of others, (2) making meaning of suffering in a way that contributes to a desire to alleviate it, (3) feeling empathic concern for the people suffering, and (4) taking action to alleviate suffering in some manner (Dutton et al., 2014). Therefore, compassion could be defined as an interpersonal process involving the **noticing, feeling, sensemaking, and acting** that alleviates the suffering of another person (Dutton et al., 2014).

- **Noticing suffering**

A critical first step in the compassion process is noticing another person's suffering and becoming aware of the pain they are feeling (Kanov et al., 2004). Openness and receptivity to what is going on in those around us is a requirement to notice the suffering of others. This involves paying attention to others' emotions, and reading subtle cues in our interactions with them (Frost, 2003).

People's motivation, opportunity, and skill in noticing vary across individuals and situations. On the one hand, we are likely to detect a person's suffering when we have experienced a similar kind of pain ourselves (Clark, 1997), when we like him or her, and when the person is similar to us. On the other hand, we are often unable to notice the pain that may be right there in front of us when we are especially busy at work and preoccupied with our own deadlines and problems (Frost, 2003).

- **Sensemaking: Interpreting suffering as relevant and worthy**

Sensemaking refers to the interpretive work individuals do to turn a disruptive, unintelligible circumstance (Weick, 2012) “into a situation that is comprehended explicitly in words and that serves as a springboard into action” (Taylor & Van Every, 2000, p. 275).

For compassion to flow, we have to understand another person’s suffering as real and worthy of being included within our circle of concern. Individuals appraise sufferers as being more deserving if they perceive them as being of good character, cooperative, altruistic, and trustworthy (Worline & Dutton, 2017). Sufferers are deemed less deserving if they are viewed as responsible for their own suffering, when we determine that they do not deserve our concern, or when we do not trust in our own capacity to respond appropriately to their real needs. If we come to the quick conclusion that we do not have the capacity to respond, the compassion process cuts short (Worline & Dutton, 2017).

To continue along the process it is important to make generous interpretations about the situation. Behind mistakes, missed deadlines, absences, delays in communication, bad performance, and other ambiguous work events, there is usually hidden suffering. We must learn to look for the presence of suffering in these situations. The most generous interpretations require that we suspend an immediate rush to judge and, instead, turn to our curiosity about what might be causing the circumstances where suffering is hidden (Worline & Dutton, 2017).

- **Feeling concern for others’ well-being**

As we have seen, noticing the pain of others does not inevitably lead to the feeling of compassion: it is possible to recognize that people are suffering, but not feel anything for them, or even feel that they deserve what has happened (Lerner, 1980). To continue with the process it is necessary to feel empathic concern (Batson, 1994), meaning putting yourself in others’ shoes, seeing the situation from their perspective, and feeling what the person who is suffering feels. Empathic concern implies feelings of solidarity oriented toward the other and which are altruistically rather than self-interest motivated (Batson, 1987).

Compassionate feelings resemble empathic concern in that a person imagines or feels the condition of the person in pain or suffering (Kanov et al., 2004). To feel empathic concern, we must therefore be able to appreciate the suffering person's pain from their perspective, either by imagining how the sufferer feels or by imagining how they would feel in the sufferer's situation (Batson et al., 1997).

Feelings of compassion thus connect one person to another's hurt, anguish, or worry. These feelings can be more or less intense, vary in form, and may last over a long period (Kanov et al., 2004).

The conception of individual compassion places empathy as an important part of the feeling process, by emotionally connecting with and taking the perspective of the sufferer (Kanov et al., 2004). In fact, when people think of compassion, the first thing that comes to mind for many is empathy. But compassion differs from empathy in that compassion also involves being moved to respond to a person's suffering (Kanov et al., 2004). Indeed, compassion engages empathy to act where pain and suffering are involved.

In the same way, compassion, in contrast to the feeling of sympathy (von Dietze & Orb, 2000), implies action and must involve some type of response in addition to the other indispensable elements of attention and emotion.

- **Responding: Acting to alleviate suffering**

Finally, the experience of compassion also moves those feeling the concern to act in order to ease or eliminate the other's suffering (von Dietze & Orb, 2000), to connect those who feel empathic concern with those who suffer.

Compassion is thus an empathic emotional response elicited by another person's suffering that moves people to act in a way that will relieve the person's anguish or make it more tolerable, thus helping the sufferer to live through it (Frost et al., 2000).

Compassionate responding in work organizations can take at least three forms (Dutton et al., 2006; Frost et al., 2000; Lilius et al., 2008), which can be either work-related or home-related (Dutton et al., 2010):

Giving emotional support: offering words or gestures of comfort, such as listening empathically, asking about their health and well-being or giving a hug (Lilius et al., 2008).

Giving time and providing flexibility: offering time or giving work task flexibility that allows someone to recover (Lilius et al., 2008).

Giving material goods: providing material goods such as flowers, money or personalized cards. They can range from small individual details to coordinated collections of money (Lilius et al., 2008).

In this way, the responding component of the compassion process is closely linked to the family of prosocial behaviors (Brief & Motowidlo, 1986; Penner et al., 2005) or interpersonal citizenship (Podsakoff et al., 2000), which focus on helping behaviors or intentional actions that benefit another (Dovidio & Penner, 2004). However, valuable organizational behaviors such as general helping behavior, social support, or organizational citizenship behavior are not compassion unless they are accompanied by the noticing, sensemaking, and feeling elements of the compassion process.

It is also notable that compassion always unfolds in relation to suffering. This differentiates compassion from other positive interpersonal concepts such as kindness, gratitude, and happiness.

1.3. MEASURING COMPASSION COMPETENCE

According to Dutton et al. (2006), across episodes of compassion, variance in the responses can be gauged by four dimensions of the outcomes: scale, scope, speed, and customization. Each indicator is a measure of the organization's compassion competence, which helps people to heal and go on with their work when times are bad.

The **scale** of compassionate response refers to the volume of resources, time, and attention that people who are suffering receive. Companies that are most effective at unleashing organizational compassion match the scale to the need (Dutton et al., 2002).

The **scope** of compassionate response refers to the breadth of resources directed to alleviate the suffering of people in need, such as money, time and work flexibility, and

other people's time and attention (Dutton et al., 2002). For example, if an employee falls ill, she or he can be offered a wide range of healing resources, such as financial support, variable work hours, or assistance with children.

Scale and scope capture and gauge the response magnitude of the compassion organizing process.

The impact of compassion organizing also depends on the **speed** of the compassionate response. It captures the timeliness with which the resources are provided to those who are suffering. Companies with competence for compassion usually extract and direct resources quickly (Dutton et al., 2002).

Compassion organizing also varies in levels of response **customization**, which refers to the efficient patterning and shaping of resources to meet the particular needs and circumstances of those who are suffering (Dutton et al., 2002). For example, one employee will need work flexibility, while another employee will need financial support and maybe another will need to grieve privately and get back to work quickly.

The quality of the process is reflected in efforts to ensure that the particular sufferers' needs are met on time and that the scale of the resources offered does not expand beyond these needs or the scope does not go beyond resources that are useful. Characteristics of the organization—its values, culture or customs—make it more or less likely that members of the organization will attend to pain, feel empathetic concern, and respond to pain in some way (Dutton et al., 2006).

1.4. PROVIDERS, RECEIVERS, AND WITNESSES OF COMPASSION

Compassion is a fluid, dynamic process in which both the sufferer and the provider of compassion make sense of the situation and influence each other in ways that can either hinder or facilitate compassion (Dutton et al., 2014). Compassion in organizations affects both the one who exercises it and the one who receives it, and even third parties who are witnesses to it. Finally, it positively affects the organization as a whole.

The literature to date has described several notable effects of compassion on the person demonstrating it. Responding compassionately at work can lead to greater satisfaction, that is, the satisfaction that comes from helping others (Stamm, 2002) and

is associated with a more prosocial identity, i.e., seeing oneself as a caring person (Grant et al., 2008). However, the compassion provider may also experience negative consequences due to compassion burnout because of prolonged exposure to the suffering of others or because of the moral anguish of not being able to adequately alleviate the others' suffering or being unable to do what is right (Halifax, 2011). Previous research suggests that individuals who engage in compassion and other forms of emotional work may experience compassion burnout that, in turn, is costly for the organization. Thus, although compassion is healing for those in pain, it has the potential to negatively impact organizations through its demands on those who deliver it. Receiving compassion is particularly important to prevent or reduce compassion burnout if one has a caregiving job (Kahn, 1993) or if one routinely deals with suffering clients or co-workers (O'Donohoe & Turley, 2006).

Compassion in the workplace benefits sufferers since it calls for positive emotions (e.g., gratitude), reduces anxiety (Lilius et al., 2008), and increases a person's attachment and commitment to their organization (Grant et al., 2008; Lilius et al., 2008). Compassion received from another person shapes a sufferer's sensemaking about oneself (e.g., seeing the self as more capable), one's peers (e.g., seeing one's peers as more humane), and one's organization (e.g., seeing the organization as caring)—in all cases interpretations become more positive.

Deploying compassion in the workplace not only relieves the suffering that is felt in that moment, but also allows its members to recover from future setbacks more quickly and effectively (Dutton et al., 2002). It also increases the attachment to colleagues and, therefore, the company itself.

Conversely, compassion can also have a negative effect on the person who suffers. Research on social support at work, for example, reveals that there are actions that can be aimed at helping others but these may not be desired; therefore, when this happens, this intention to help can even be harmful (Beehr et al., 2010).

Compassion at work also affects witnesses and bystanders (Dutton et al., 2014). For those who witness or participate in acts of compassion, the effect is also important. People's caring gestures contribute to their own capacity for recovery and attachment to the organization. Moreover, witnessing compassionate acts can increase feelings of

pride in the way the people in an organization behave (Dutton et al., 2007) and can encourage elevation, encouraging people to act more toward the common good (Haidt, 2002).

Compassion also affects the relationship between the person who exercises compassion and the person who suffers. Studies indicate that compassion connects people psychologically, resulting in a stronger connection between co-workers (Frost et al., 2000; Powley, 2009). The theory suggests that this connection may arise, in part, because compassion breeds trust (Clark, 1987; Dutton et al., 2007).

Finally, many have suggested that compassion at work also yields collective benefits, including higher levels of shared positive emotion (e.g., pride and gratefulness; Dutton et al., 2006), as well as greater collective commitment and lower turnover rates (Grant et al., 2008; Lilius et al., 2008), and collective capacity for healing (Powley, 2009).

Furthermore, organizational compassion can be contagious. Indeed, acts of compassion can often create “positive spirals of compassion”, where one act of compassion inspires another (Dutton et al., 2002).

1.5. ANTECEDENTS OF COMPASSION

Once the term ‘compassion’ has been conceptualized, it becomes vital to know what variables can influence and facilitate the process of compassion. In general, two types of antecedents can be differentiated, according to their focus of influence: individual factors and organizational factors.

Although the human capacity to show compassion is universal, some organizations suppress it, whereas others create an environment in which compassion is not only expressed but spreads (Dutton et al., 2002). However, although organizational factors also become of vital importance to fuel compassion, this thesis focuses on knowing what factors fuel compassion at the individual level, i.e., in the person who exercises compassion, since the different studies that comprise it have been carried out at this level of analysis.

Individual antecedents of compassion

Individual characteristics such as age, gender, socioeconomic level, civil status or level of studies have been considered as factors that can influence the capacity for compassion, although the results obtained in this regard have not been conclusive. However, there are two powerful antecedents that have been shown to have the capacity to increase the levels of compassion. They have even been studied together in relation to compassion. I am referring to (1) personal values, and (2) a higher level of awareness, i.e., mindfulness.

In this line, Atkins and Parker (2012) propose that mindfulness and values-directed action contribute to enhancing the perceptual, cognitive, affective, and behavioral aspects of compassion. Specifically, mindfulness processes support the capacity to be compassionate, while values processes motivate effort to engage in compassionate action.

Values and compassion

Values reflect abstract goals that transcend specific situations, vary in importance, and guide evaluations and behaviors of individuals (Schwartz & Bilsky, 1987; Schwartz, 1992). This view emphasizes the variability of values across individuals.

According to Worline and Dutton (2017), values that emphasize human worth and human interconnection enable compassion competence. When studying the values in relation to any variable, it is advisable to rely on the framework provided by Schwartz's values theory (1992), a highly influential and popular framework for values research. This theory of basic values highlighted four higher-order categories, i.e., self-transcendence, self-enhancement, openness to change, and conservation (Schwartz, 1992; Schwartz et al., 2012). In particular, self-transcendence and openness to change can be considered values more related to compassion, as self-transcendence reflects a motivation to connect with others and caring for the well-being of others, while openness to change reflects a motivation for independent action, creativity, and pleasure (see Schwartz, 1992).

On the one hand, values that concern *self-transcendence* reflect a motivation to connect with others and for caring for the well-being of others and social justice as well

as transcending selfish concerns. These values include universalism (concern for the welfare of all people) and benevolence (concern for immediate others) (Schwartz, 1992). For example, a person who believes in social justice and feels compassion for the unfair treatment of others is not only capable of acts of self-transcendence, but can also perceive more situations that justify such action than a person without compassion (Blum, 1980).

On the other hand, values that concern *openness to change* reflect a general motivation to explore, discover, and approach novelty, independent action, creativity, and pleasure. These values include self-direction, stimulation, and hedonism (Schwartz, 1992). These motivational objectives, in turn, generate a commitment to a world in which people act as self-governing agents without social, political, or economic restrictions (Bayram, 2015). Therefore, all this makes people act according to what they really want, without being influenced by imposed norms, which allows them in many cases to act in a compassionate manner. Indeed, individuals behave in ways that allow them to attain their values and avoid actions that conflict with their values.

However, since studies on personal values and compassion are rather scarce, much research is still needed to help us understand what values are more related to compassionate people.

Mindfulness and compassion

Compassion is connected with a high level of awareness, i.e., mindfulness (Langer, 1989). Indeed, according to the organizational learning framework proposed by Chiva and Habib (2015), mindfulness can lead to increasing compassion and then to a higher capacity for learning.

Mindfulness is defined as a state of high awareness in which attention is focused on events, experiences, and states of the present moment occurring both externally and internally and maintaining a wide attentional breadth (Dane, 2011).

Furthermore, Atkins and Parker (2012) consider that mindfulness has a positive effect on compassion due to an increase in self-regulation and the capacity to be present, which is necessary to notice and deal with situations of suffering (Martin, 1997).

Certainly, mindfulness helps us to be better prepared to remain calm and present when we encounter suffering.

Defined in terms of four self-regulatory and related processes (Hayes & Plumb, 2007), from the relational theory, Atkins and Parker (2012) show how all of these processes could contribute to increasing compassion:

(1) Attending to present moment experience (hereinafter referred to as "present moment contact") helps people to notice and feel the suffering of others. This feature is essential because it increases the ability to realize what is happening around them, focusing on what is really happening instead of focusing on their own plans, thoughts, and judgments (Vilardaga, 2009). (2) Recognizing thoughts and feelings as passing mental events ("defusion from thoughts and feelings"), seeing those thoughts and feelings in context makes people less automatically reactive to negative value judgments on both themselves and about others (Atkins & Parker, 2012). Therefore, they will be more likely to respond compassionately. (3) Acting from a sense of self as a perspective from which experience is observed rather than a particular set of identity labels ("observing approach to self") is likely to increase compassion, thus reducing threats that can be caused to oneself when witnessing the suffering of others. If a person notices and feels the suffering of others but does not have the resources to manage their own emotions (Lazarus & Folkman, 1984), they are likely to experience another's suffering in an adverse way, with a lot of anxiety. (4) Being willing to experience any psychological content, even negative aversive content ("acceptance of unpleasant thoughts and feelings"), allows more empathic concern because it increases self-efficacy to deal with the suffering of others, allowing one to act compassionately. When individuals accept negative thoughts and feelings, they do not direct energy toward making efforts to control or avoid the primary experience of distress (Kabat-Zinn, 1990), and this then provides more resources and energy to focus on the other and the other's suffering, which implies that compassion arises.

Therefore, it seems evident that mindfulness facilitates compassion by improving the levels of attention and full awareness of individuals. However, it would be advisable to increase the number of empirical studies that investigate this relationship in order to offer more robust results.

1.6. CONSEQUENCES OF COMPASSION

Research and writing on compassion in organizations reveals it as a positive and very powerful force. In fact, an increasing number of studies have emphasized that compassion at work is associated with numerous crucial positive outcomes for employees and organizations (Chu, 2016; Grant et al., 2008; Lilius et al., 2008, 2011). Previous studies show that compassion at work is related to both individual and organizational functioning (Frost, 1999; Lilius et al., 2011; Lilius et al., 2008).

Different types of consequences derived from compassion can be distinguished depending on its scope. The following are important consequences classified at different levels according to their sphere of influence: (1) those that affect the compassionate person themselves (e.g., aspects related to well-being and motivation), and (2) those that affect the organization (e.g., aspects related to performance and innovation capacity).

1.6.1. Consequences of compassion for the compassionate person

Literature has shown that compassion affects the person who exercises it in different ways. Primarily, according to Dutton et al. (2014), responding compassionately at work can lead to greater compassion satisfaction—i.e., the satisfaction that comes from helping others (Stamm, 2002)—and is associated with a more prosocial identity, e.g., seeing oneself as a caring person (Grant et al., 2008). Therefore, I consider that there are two outcome variables that can be mainly related to individuals' compassion: engagement and prosocial motivation.

Compassion and engagement

Practicing a concern for others through acts of compassion has the capacity to improve one's subjective well-being (Mauno et al., 2016) i.e., engagement. Indeed, some authors have defended that engagement is a domain-specific form of subjective well-being (e.g., Ouwenel et al., 2014). Specifically, engagement is a positive and affective-cognitive state of mind that is characterized by vigor, dedication, and absorption (Schaufeli & Bakker, 2004), and it is conceptually related to subjective well-being (Ouwenel et al., 2014). Like engagement, subjective well-being is defined as a positive affective-cognitive state of mind (Diener et al., 1999).

Moreover, compassion, being a relational process, may be related to well-being by improving feelings of closeness, connectedness, trust, and social support (Crocker & Canevello, 2008; Dutton et al., 2007). In fact, compassion promotes connectivity between the person exercising compassion and the person who is suffering (Dutton et al., 2007) and even with the witnesses of compassionate acts. In this sense, several psychological theories have emphasized the importance of social connections for health and well-being (Baumeister & Leary, 1995; Hart, et al., 2005; Maslow, 1943). Social connections are associated with prosocial behaviors that enable people to regulate their own emotions and maintain a state of well-being though helping others. In this sense, the literature has shown how being compassionate can lead to an increase in well-being by raising the level of satisfaction resulting from the pleasure of helping others (Stamm, 2002).

Furthermore, according to self-determination theory, the basic needs for developing relatedness (creating meaningful connections with others) (Baumeister & Leary, 1995; Reis, 1994) must be fulfilled in order to experience well-being. In this line, compassionate behaviors connect people psychologically and improve the quality of relationships among peers (Frost et al., 2000; Powley, 2009), which are very important for individuals' well-being.

As I have mentioned above, previous literature demonstrates the positive relationship between compassion and well-being. However I consider it necessary to conduct a deeper, more specific investigation into the relationship between compassion and engagement, a specific form of well-being.

Compassion and prosocial motivation

Previous research indicates that compassion in organizations leads to a greater number of prosocial behaviors (Dutton et al., 2006), among them, prosocial motivation—the desire to have a positive impact on other people (Batson, 1987; Grant, 2007). Therefore, another important outcome of compassion for the person who provides it is the enhancement of their prosocial motivation.

Prosocial motivation has been defined as the desire to expend effort in order to make a positive impact on other people or social collectives (Grant, 2008). Specifically,

through other-orientation and emotional connection to others who are suffering, compassion produces prosocial motivation (Miller et al., 2012). Indeed, compassion is other-oriented because it directs one's attention from self-concern to concern for others and their suffering (Nussbaum, 2001), even at a cost to oneself (Batson & Shaw, 1991). It encourages people to carry out tasks that benefit others instead of just looking after their own interests (Miller et al., 2012). Likewise, as we have seen earlier, compassion is characterized by its emotional connection linking one individual to another person who is suffering (Goetz et al., 2010; Lazarus, 1991; Nussbaum, 2001).

Moreover, prosocial motivation offers benefits at both the individual and the organizational levels as it allows positive results to be obtained by employees and the organization. On the one hand, it encourages meaningful work and strengthened social bonds, which is beneficial to employees, and on the other hand the organization obtains better results because of the effort, persistence, performance, creativity, and proactive behaviors (Grant & Berg, 2011) that prosocial motivation engenders.

Therefore, it seems that compassion leads to greater prosocial motivation, although it would be interesting to know if compassion could affect daily prosocial motivation at work and, if so, what repercussions it would have on job performance.

1.6.2. Consequences of compassion for the organization

People who exercise compassion also provide important benefits that can affect the organizational level. The majority of the literature seems to agree that compassion has important benefits for organizations, implying that it promotes organizational performance. However, merely having a high level of compassion may not necessarily improve performance, but rather it must be combined with other organizational capabilities (e.g., innovativeness—a key component in the success of organizations (Kunz et al., 2011)) to produce positive effects.

Compassion and performance

Compassion matters for six types of strategic advantage that affect firm performance: innovation, service quality, collaboration, retaining talented people, employee and customer engagement, and adaptability to change (Worline & Dutton, 2017). So far, literature has shown that compassion could improve some aspects that lead to greater

performance, such as trust (Simosko, 2015), affective commitment, positive emotions, and employee attraction and retention (Madden et al., 2012). Indeed, work units high in compassion experience lower rates of employee turnover (Lilius et al., 2011) and attract more new members than do work units that are lower in compassion (Frost et al., 2000).

Furthermore, virtuous behavior such as compassion seems to have a positive impact on firm performance through both the generation of positive spirals of prosocial behavior (Batson, 1991) and protective functions that strengthen the organization in challenging times (Cameron et al., 2004). In addition, employees' positive attitudes toward their company and their jobs lead to positive employee behaviors toward customers that in turn positively affect customer satisfaction (Backhaus & Tikoo, 2004; Heskett et al., 1997; Morrison, 1995; Rucci et al., 1997).

Moreover, capabilities that are difficult to imitate or replace—such as acting with compassion—are particularly advantageous in the long term (Barney, 1995).

In contrast, a climate of suffering within organizations has serious implications for organizational performance and productivity (Kanov et al., 2004). In fact, it has been estimated that grief costs business several billions of dollars a year, in terms of decreased individual productivity (Zaslow, 2002). In this sense, compassion is associated with a set of positive attitudes, emotions, and feelings in organizations, and so it can contribute to firm performance by helping individuals who receive it to resume or rejoin their work after an episode of suffering (Lilius et al., 2012).

However, more research that considers the impacts of compassion on firm performance is clearly warranted (Dutton et al., 2014). In order to shed new light on how compassion affects firm performance, it is convenient to know how it affects performance at the individual level, i.e., job performance.

Job performance is defined as the effectiveness of individual behaviors that contribute to the goals of the organization (McCloy et al., 1994). Typically, researchers have equated job performance with performance of specific job tasks. However, some researchers (see Borman & Motowidlo, 1993) have broadened the performance domain to include proactive behaviors. Thus, when we talk about job performance it is essential to include in the definition both those tasks that emerge from the formal job description,

which are publically recognized by the organization as defining aspects of the job (Organ, 1997) (i.e., intra-role performance), and those actions and behaviors that are not part of a worker's job description (Organ et al., 2006) (i.e., extra-role performance).

Since in-role performance and extra-role performance are distinct constructs (e.g., LePine et al., 2002), but both of them contribute to ratings of overall performance (Conway, 1999; Motowidlo & Van Scotter, 1994), it is interesting to know how compassion affects job performance, but also what relationship it has with intra-role and extra-role performance separately.

Compassion and innovativeness

The capacity to innovate, i.e., innovativeness (Hult et al., 2002), can be defined as the ability of an organization to successfully adopt or implement new ideas, processes, or products (Damanpour, 1991; Hurley et al., 1998). It is through innovativeness that organizations can devise solutions to problems and challenges, which are the basis for the success of the organization (Hult et al., 2002), especially in this changing and competitive environment. Therefore, innovativeness is an individual capacity that affects the organization as a whole by improving its rates of innovation and organizational performance. While it is generally agreed that innovativeness contributes to firm performance (e.g., Hurley & Hult, 1998; Porter, 1990), relatively little is known about the drivers of innovativeness and how those drivers operate via innovativeness to collectively influence performance.

However, for the innovation capacity of the individual to be expressed and fostered, there has to be a work environment that allows it. In this sense, compassion in organizations could facilitate the capability for innovation in two ways: first, by motivating new ideas to create trust and psychological safety (Simosko, 2015; Worline & Dutton, 2017), and second, by fostering the exchange of knowledge that enhances learning (Edmonson, 2012; Lin, 2007; Worline & Dutton, 2017).

Moreover, more research is necessary to offer a better understanding of how compassion affects innovativeness and how this relationship impacts on firm performance.

1.7. SPECIFIC RESEARCH AIMS: THE THESIS CHAPTER PLAN

Since Frost's call for making compassion count, new lines of research have opened up. The October 2010 issue of AMR (Academy of Management Review) was a special topic forum with the title "Understanding and Creating Caring and Compassionate Organizations", which is devoted to the challenge of integrating care and compassion into the core values of organizational management. This issue opens up new research possibilities that may contribute to the knowledge of compassion.

The present thesis seeks to extend the knowledge about compassion by delving deeper into the nature, determinants, and consequences of compassion in organizations with the intention of filling some of the existing gaps in the literature. Specifically, the first article focuses on the antecedents of compassion, the second on both antecedents and consequences, while both the third and the fourth article focus on the consequences of compassion, having performance as a dependent variable. Moreover, a final chapter provides a discussion of the main findings of the different empirical studies relating these with previous research. In this final chapter, limitations, challenges for future research, and practical findings are discussed.

In order to overcome these main gaps in compassion research, in this thesis I will study compassion from different approaches and with different methodologies using several samples in various work and study contexts and different countries (i.e., Spain and Finland). Specifically, the first two studies are conducted with students who will probably end up taking up a position as a manager or leader in organizations. It therefore becomes essential for them to be role models in order to promote good values.

Chapter 2 presents the first study. In this first article, the intention is to expand knowledge about the nature of compassion in relation to values conceptualized within the framework provided by Schwartz's values theory (1992). I try to answer the following question: What are the values that prevail in compassionate people?

Thus, the main objective of this chapter is to test the role of personal values in the level of compassion of business university students in two countries: Spain and Finland. The majority of these students will hold positions of responsibility in companies when they join the working world and may be role models for their employees.

This theory of basic values has highlighted four higher order categories of values (Schwartz, 1992; Schwartz et al., 2012) and two of them, i.e., self-transcendence and openness to change, are expected to be more related to compassion competence, since individuals who hold self-transcendence and openness values in high regard should have an interest in alleviating the suffering of others so that they are able to live free and fulfilling lives. Specifically, self-transcendence values encourage consideration for the interests and welfare of others, and openness to change privileges the freedom of human agency.

Hence, this article aims to shed light on what kind of values should be promoted if we want to have more compassionate people in organizations.

Chapter 3 includes the second study, which seeks to find out which mechanism can facilitate compassion and what repercussions it has on different important outcomes.

Indeed, this chapter attempts to answer the following questions: How can people develop the capacity for compassion? How can acting compassionately affect academic engagement and academic performance?

According to Atkins and Parker (2012), mindfulness plays a key role in fostering compassion due to an increase in self-regulation (Martin, 1997) and the ability to be present, which is necessary to notice and deal with situations of suffering.

Thus, the main objective of this chapter is to explore whether mindfulness plays a key role in fostering compassion and whether this will lead to increased levels of academic engagement and, consequently, of academic performance, using a sample of Spanish university students for the study.

This study therefore sheds light on research into the role of mindfulness to enhance compassion and on the literature that explores academic engagement and academic performance.

Chapter 4 contains the third study, which tries to answer an interesting question: In this changing environment, where interpersonal relationships are so important, is it true that nice guys finish last? In other words: what is the relationship between compassion and performance considering daily prosocial motivation?

The main aim of this study is to explore whether the most compassionate people will have higher daily levels of prosocial motivation and higher daily intra-role and extra-role performance. Therefore, my intention is to find out whether compassion affects workers' daily behaviors, which in turn have a positive impact on their performance.

The data used in this study were collected from a sample of workers from different occupational sectors over five consecutive working days, so the daily diary approach and multilevel design were used.

This study provides new empirical knowledge about the effect of proactive behaviors on job performance, a field that still needs much exploration.

Chapter 5 shows the fourth study, which tries to answer the following question: "Skeptical about the possibility of compassion working in business?"

Since a key component in the success of organizations is the extent of their innovativeness, the main objective is to offer a better understanding of how compassion promotes higher levels of innovativeness, which could lead to greater firm performance.

The data of this study have been collected from a sample of firms considered as the most innovative companies, according to a report from the Spanish Ministry of Economics.

Finally, this study responds to recent calls asking for more studies aimed at analyzing the mechanism by which compassion contributes to improving firm performance.

Figure 1.1 shows what aspects of compassion are covered by which chapter.

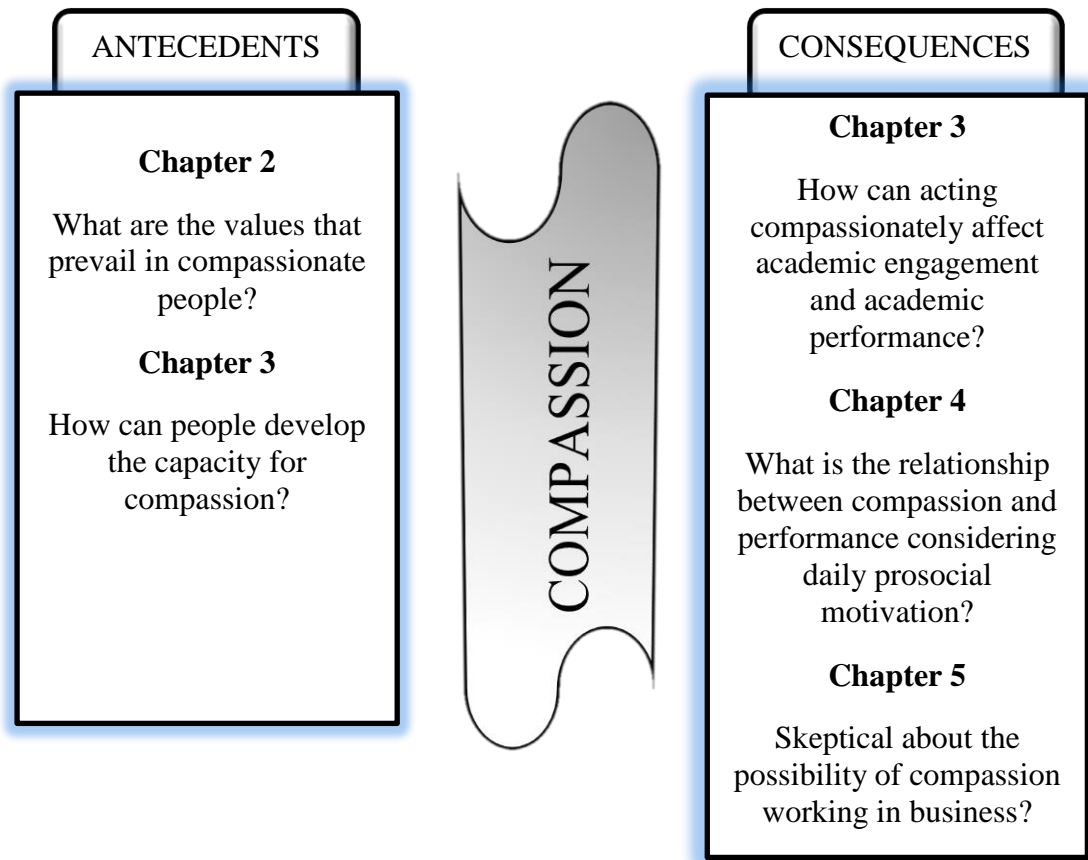


Figure 1.1. Structure of the chapters.

CHAPTER 2

**GOING DEEPER INTO
COMPASSION BY MEANS OF
SCHWARTZ'S VALUE THEORY**

Chapter 2

Going deeper into compassion by means of Schwartz's value theory

Summary

Personal values provide guidelines for living and can provide predictive and explanatory power in the analysis of attitudes, emotions, and behaviors, such as compassion. Because of the great benefits compassion has to offer, it becomes essential to know what kind of values could be fostered so that it arises and expands. The aim of this research is to determine which values are more related to compassion, conceptualized within the framework provided by Schwartz's value theory. Specifically, it is hypothesized that self-transcendence and openness to change values are largely related to compassion. The data used in this study were obtained from 252 business students in the last year of their university studies in Spain (N=166) and Finland (N=86). Results from structural equation modeling revealed that across two distinct cultural samples, the more people endorse values related to self-transcendence and openness to change, the more compassionate they are. Finally, we provide a discussion regarding the implications and limitations of the study and proposals for future research.

Key words: *Compassion, Values, Emotions, Culture.*

2.1. INTRODUCTION

Personal values provide guidelines for living and a basis on which to evaluate events, behaviors, and persons (Schwartz, 1992) and refer to things that people believe are worth desiring in life. According to Rokeach (1973), values include cognitive, affective, and behavioral components; they are cognitions of the desirable that foster emotions and motivate behavior (Silfver et al., 2008). Therefore, values can provide predictive and explanatory power in the analysis of attitudes, emotions, and behaviors.

Since individuals have different priorities regarding values and they serve as guiding principles in people's lives (Schwartz, 1994) and relate systematically to their personality traits (Roccas et al., 2002), attitudes (Feather, 2004), and behavior (Bardi & Schwartz, 2003), it is expected that, depending on the values that each person possesses, they will act in one way or another. In particular, research in cognitive and organizational psychology, management, sociology, and related disciplines has shown that personal values predict various forms of prosocial behavior, defined as actions undertaken to benefit and help others (Penner et al., 2005), and positive other-directed behaviors (Sarangi & Kartha, 2013; Schwartz, 2010). For instance, several studies show a positive relationship between certain values (e.g., universalism and benevolence) and empathy (Myyry & Helkama, 2001; Silfver et al., 2008). Indeed, values related to the care and attention of people are important to explain high levels of prosocial behavior. Beyond empathy, a type of prosocial behavior that theoretically might be linked to values is the process of compassion.

This process consists in noticing the suffering of another person; feeling empathic concern, meaning putting yourself in others' shoes, seeing the situation from their perspective, and feeling what the person suffering feels; and acting to ease or eliminate the suffering of others (Kanov et al., 2004). Since values influence the cognitive, emotional, and behavioral domains, certain values are expected to be closely related to the capacity to experience compassion. According to Worline and Dutton (2017), values that emphasize human worth and human interconnection enable compassion competence. In particular, self-transcendence and openness to change can be considered values related to compassion, as self-transcendence reflects a motivation to connect with others and caring for the well-being of others, while openness to change reflects a motivation for independent action, creativity, and pleasure (see Schwartz, 1992).

However, to date, no empirical research has been conducted to examine whether compassion is associated with personal values, conceptualized within the framework provided by Schwartz's value theory (1992), which is a highly influential and popular framework for values research.

For all these reasons, the objective of our research is to analyze the relationship between personal values and compassion by determining which values positively affect compassion to a greater extent.

In this study, we focus on the university context (specifically a pre-professional sample close to the labor market) and investigate the role of certain values (self-transcendence and openness to change) in relation to compassion in two different countries – Spain and Finland. These two countries are not only different in terms of culture but also in terms of innovation and other economic and business results. This study makes a vital contribution to a large body of interdisciplinary scholarship that examines the role played by human values in shaping social interactions and behaviors (Bayram, 2015; Bardi & Schwartz, 2003; Feldman, 2003; Hitlin & Piliavin, 2004; Sharma & Sharma, 2015).

In order to explore these relationships we have carried out a quantitative analysis of a sample composed of 252 university students in the last year of their business degree in two public universities, one located in Spain (south-western Europe) and the other in Finland (Central-Eastern Europe).

The introduction to the paper is followed by a review of the theory of the constructs of this research and the relationships among them, and the hypotheses are put forward. We then explain the methodology used in the study and the results. Finally, we provide a discussion regarding the implications and limitations of the study and proposals for future research.

2.2. THEORETICAL REVIEW AND RESEARCH HYPOTHESES

2.2.1. Compassion

People differ in their capacity to experience positive emotions (Fredrickson et al., 2003) and in responding to others, since emotions have been related to key modes of interacting with others (e.g., DeRivera, 1984; Keltner & Haidt, 1999, 2001). Moreover,

these emotional responses can be self-directed or other-directed (Clore & Gasper, 2000; Markus & Kitayama, 1991; Ortony et al., 1988). It can therefore be assumed that people differ in their capacity to experience positive other-directed emotions.

Michie and Gooty (2005) consider compassion as a positive other-directed emotion, since it represents goodwill reactions to the misfortunes of others (Ortony et al., 1988). Specifically, compassion is an interpersonal process involving noticing, feeling, sense-making, and acting that alleviates the pain and suffering of others (Dutton et al., 2014). Hence, compassion is other-oriented because it directs one's attention from self-concern to concern for others and their suffering (Nussbaum, 2001), thereby encouraging effortful responses for the benefit of others (Bierhoff, 2005). In fact, compassion motivates actions to alleviate the suffering of others even at a cost to oneself (Batson & Shaw, 1991). Likewise, it is characterized by its emotional connection linking one individual to another person who is suffering (Cassell, 2002; Goetz et al., 2010).

It is important to keep in mind that other-directed emotions are often felt in situations where the target other may not be in the same place or even at the same moment in time (Cassell, 2002). In this sense, the literature shows that experiencing compassion can emotionally connect a wide range of people, since it affects the person who is suffering, the provider of compassion, and third parties who witness or hear the compassionate acts (Dutton et al., 2014).

In sum, compassion is a powerful intrinsic motivator of action, compelling individuals to alleviate others' suffering (Omoto et al., 2009), and produces sensitivity to the needs and pain of others (Nussbaum, 1996).

2.2.2. Personal values

Rokeach (1973) defined values as abstract ideals that represent a person's beliefs about modes of conduct or ideal end states, but are not associated with any particular object or situation. Therefore, values reflect abstract goals that transcend specific situations, vary in importance, and guide the evaluations and behaviors of individuals (Schwartz, 1992). This view emphasizes the variability of values across individuals.

Schwartz (1992) developed and validated a model of 10 distinct basic values whose meanings are relatively stable across diverse cultural and national groups (Fontaine et

al., 2008; Schwartz, 1992). These 10 basic values are benevolence, tradition, conformism, security, power, achievement, hedonism, stimulation, self-direction, and universalism.

This theory of basic values has also highlighted four higher-order categories of values in which the 10 basic values are classified (Schwartz, 1992; Schwartz et al., 2012). First, values that concern self-transcendence reflect a motivation to connect with others and transcend selfish concerns. They provide the motivation for caring about the well-being of others and social justice. These values include universalism (concern for the welfare of all people) and benevolence (concern for immediate others). Universalistic values emphasize understanding, tolerance, appreciation, and protection for the welfare of all people and for the environment. Benevolent values, however, emphasize preserving and enhancing the welfare of people with whom one is in frequent personal contact (Schwartz, 1994). Second, values that concern self-enhancement focus on personal gain, dominance, and success according to social standards. They reflect a motivation to promote self-interests, even at the expense of others. These values include achievement and power. Third, values that concern openness to change reflect a general motivation to explore, discover, and approach novelty. They foster the motivation for independent action, creativity, and pleasure. These values include self-direction, stimulation, and hedonism. Fourth, values that concern conservation reflect a motivation to preserve and protect the status quo, self-restriction, and resistance to change. These values include security, tradition, and conformity (Schwartz, 1994).

These categories of values differ in terms of the content and the direction of the motivational concerns they reflect. In terms of motivational content, self-transcendence and self-enhancement are values that reflect the way people regulate the self (i.e., self-regulating values), whereas openness and conservation are values that reflect the way people regulate change (i.e., change-regulating values). In terms of motivational direction, self-transcendence and openness are values that reflect a preference for active engagement (i.e., engagement values), whereas self-enhancement and conservation are values that reflect a preference for disengagement (i.e., disengagement values; see Schwartz, 1992) (Tamir et al., 2016). For example, the pursuit of achievement values is likely to conflict with the pursuit of benevolent values, because seeking personal success may hamper actions aimed at improving the welfare of others.

Considering the structure of values adds importantly to our ability to predict and to understand the relationships between values and attitudes, behaviors, and social experience (Schwartz, 2003). If a particular value is relevant to another variable, both the values adjacent to this value and those opposed to it in the value structure are likely to be relevant to that variable. Therefore, this integrated motivational structure of relations among values makes it possible to study how whole systems of values, rather than single values, relate to other variables. This implies that the whole set of 10 values should relate to any other variable (e.g., compassion).

2.2.3. The relationship between compassion and values

Schwartz's framework distinguishes the higher-order value dimension of growth, composed of self-transcendence and openness to change. These values have been argued to promote self-expression and personal growth, and to become more important as a person attains the goals toward which the values are directed (Bilsky & Schwartz, 1994).

Moreover, Schwartz (1977) has shown that personal values give rise to feelings related to acting in a way consistent with one's personal values, thereby enhancing or preserving one's sense of self-worth. Therefore, individuals behave in ways that allow them to attain their values and avoid actions that conflict with their values.

In this sense, values could predict various forms of prosocial behavior (Schwartz, 2010), like compassion. As mentioned earlier, compassion is a cognitive, affective, and behavioral process to alleviate the suffering of others (Kanov et al., 2004). This last component is closely related to the family of prosocial behaviors, that is, those behaviors involving aid or voluntary actions that benefit others (Brief & Motowidlo, 1986; Penner et al., 2005). This idea of benefiting others may be clearly related to self-transcendence values.

Literature has shown how several emotions have been consistently linked to self-transcendence. Specifically, across cultural samples, Silfver et al. (2008) found that people who endorsed values of self-transcendence (e.g., universalism) have higher levels of empathy and compassion. In addition, empathy has a strong connection and relates positively to self-transcendence (Juujaarvi, 2003; Myyry & Helkama, 2001).

Empathic concern and perspective-taking, both dimensions associated with compassion, are also positively related to self-transcendence values (Silfver et al., 2008).

Based on the framework of Schwartz values, we expect compassion to be positively related to universalism and benevolence, as these values concern the well-being of others. Although benevolence and universalism values share the same motivational goal, the latter are concerned with the welfare of all people, whereas benevolence values are concerned only with the welfare of those with whom one is in frequent personal contact.

Since self-transcendence values encourage regard for the interests and the welfare of others, these values should be related to compassion. Hence, our first hypothesis refers to the link between self-transcendence values and compassion:

Hypothesis 1: *The stronger self-transcendence values are, the higher compassion will be.*

Conversely, openness to change values privilege the freedom of human agency. Individuals who hold these values in high regard care about independent thought and action, creativity, diversity, and discovery motivations. These motivational goals, in turn, generate a commitment to a world in which people act as self-governing agents unencumbered by social, political, and economic constraints (Bayram, 2015). Suffering undermines an individual's quality of life and limits his or her agency. Thus, individuals who hold openness values in high regard should have an interest in alleviating the suffering of others so that they are able to live free and fulfilling lives. The second hypothesis therefore relates to openness to change values and compassion:

Hypothesis 2: *The stronger openness to change values are, the higher compassion will be.*

2.3. RESEARCH METHODOLOGY

2.3.1. Participants and procedure

All participants were business students from the last year of their university studies and participated on a voluntary basis. Students were invited by their professor to respond to the questionnaire in a public university in Spain (N = 166) and in Finland (N

= 86). The mean age of the sample was 24 years ($SD = 2.98$; ranging from 21 to 43 years) and 42% of these participants were males.

We followed Schwartz's (1992) recommendation and eliminated responses where more than 70% of the items were missing in the value questions, and responses that exhibited only minimal discrimination among values (i.e., participants who responded identically to all items). These criteria, recommended by Schwartz (1992), are commonly used and strengthen the associations of value priorities with behavior and attitudes (Bardi & Schwartz, 2003). These criteria led to 27 respondents being excluded, giving us a final sample size of 252.

2.3.2. Measurement of the variables

Values

Values were measured through the portrait value questionnaire (PVQ) (Schwartz, 2003). The PVQ method for measuring values presents short verbal portraits of different people who are gender-matched to the respondent (Schwartz, 2006). It measures values indirectly by asking respondents how similar the target people who aspire to particular values are to them. Each portrait describes a person's goals, aspirations, or wishes that point implicitly to the importance of a value. For example, "I think it is important that every person in the world should be treated equally. I believe everyone should have equal opportunities in life." describes a person who gives priority to other-directed values. By describing each person in terms of what is important to him or her –the goals and wishes he or she pursues– the verbal portraits capture the person's values without explicitly identifying values as the topic of investigation. The instrument can be used as a way to measure ten motivationally distinct values, that is, to yield ten scores, each of which can be associated with other variables (e.g., compassion).

For less refined distinctions among values, it is possible to form four scores, one for each of the higher-order types of values. The two dimensions on which we have formulated our hypotheses are described below: self-transcendence values and openness to change.

The self-transcendence value scale reflects the standardized average of universalism and benevolence values ($\alpha = 0.78$). Universalism ($\alpha = 0.74$) is measured by "I think it is

important that every person in the world should be treated equally. I believe everyone should have equal opportunities in life”; “It is important to me to listen to people who are different from me. Even when I disagree with them, I still want to understand them”; “I strongly believe that people should care for nature. Looking after the environment is important to me”. Benevolence ($\alpha = 0.74$) is captured by “It is very important to me to help the people around me. I want to care for their well-being”; “It is important to me to be loyal to my friends. I want to devote myself to people close to me”.

The openness to change values index is the standardized average of self-direction, stimulation, and hedonism ($\alpha = 0.71$). Self-direction ($\alpha = 0.72$) is gauged by “Thinking up new ideas and being creative is important to me. I like to do things in my own original way”; “It is important to me to make my own decisions about what I do. I like to be free and not depend on others”. Stimulation ($\alpha = 0.77$) is tapped by “I like surprises and I am always looking for new things to do. I think it is important to do lots of different things in life”; “I look for adventures and like to take risks. I want to have an exciting life”. Finally, “Having a good time is important to me. I like to “spoil” myself”; “I seek every chance I can to have fun. It is important to me to do things that give me pleasure” measures hedonism ($\alpha = 0.53$).

Compassion ($\alpha = 0.90$), in contrast, was measured through the compassion scale by Hwang, Plante, and Lackey (2008). It consists of five items. An example of the items is: “One of the activities that provide me with the most meaning to my life is helping others in the world when they need help”.

Respondents answered using a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). All scales met the criterion of internal consistency of the scale (alpha, α) of .70 (Nunnally & Bernstein, 1994) except for hedonism ($\alpha = 0.53$).

2.3.3. Data analyses

The first step consisted in analyzing the internal consistency of the scales (Cronbach's alpha) and performing the descriptive analyses using SPSS version 22.0.

The second step consisted in measuring ten motivationally distinct values in relation to compassion, that is, to yield ten scores, each of which can be associated with compassion. Moreover, four scores were measured, one for each of the higher-order

types of values, also in relation to compassion. These analyses were performed by regression on the total sample.

The third step consisted in obtaining, through regressions, the scores as regards compassion of the two higher-order types of values hypothesized in the study (self-transcendence and openness to change) and the scores of the values that make up each of them, for the two samples separately (Spain and Finland).

2.4. RESULTS

The data analysis begins with the descriptive statistics. Table 2.1., below, presents the means, standard deviations, factor correlations, and Cronbach's alphas of all study variables across all individuals in the entire sample.

Table 2.1. Descriptive statistics for the ten value scales and the four higher dimensions and their correlations with compassion in the entire sample.

| Value types | M | SD | <i>a</i> | <i>r</i> |
|--------------------|--------|---------|----------|----------|
| Universalism | 5.8064 | 1.02517 | 0.74 | 0.527*** |
| Benevolence | 5.7609 | 1.17477 | 0.74 | 0.645*** |
| Self-direction | 5.6004 | 1.10459 | 0.72 | 0.270*** |
| Stimulation | 5.3274 | 1.30084 | 0.77 | 0.276*** |
| Hedonism | 5.2134 | 1.19269 | 0.53 | 0.230*** |
| Achievement | 5.0437 | 1.35966 | 0.78 | 0.058 |
| Power | 4.3425 | 1.48936 | 0.72 | -0.175** |
| Conformity | 4.4605 | 1.49484 | 0.70 | 0.080 |
| Tradition | 4.7312 | 1.31720 | 0.48 | 0.355** |
| Security | 5.1542 | 1.29174 | 0.66 | 0.213** |
| Self-transcendence | 5.7921 | .93519 | 0.78 | 0.674** |
| Openness to change | 5.3793 | .88965 | 0.71 | 0.350** |
| Self-enhancement | 4.6923 | 1.27200 | 0.81 | -0.071 |
| Conservation | 4.7819 | 1.01227 | 0.58 | 0.284** |

Note: ** < 0.01 (two-tailed); n= 252

Correlation analyses showed significant associations between all the study variables and compassion except for achievement and conformity values and the self-enhancement dimension. The correlations between the ten value types and the four higher dimensions under study and compassion are shown in the fourth column of Table 2.1. As expected, self-transcendence values are positively correlated with compassion ($r = .78$, $p = .01$). Openness to change values are also correlated with compassion ($r = .71$, $p = .01$). Although the correlation between openness values and compassion was significant, this correlation should be interpreted with caution considering the low reliability (Cronbach's $\alpha = .53$) of the hedonism values scale.

Although only the positive correlation between self-transcendence and openness to change and compassion was predicted, the other correlations are consistent with the structure of values that Schwartz's theory proposes, and could have been predicted based on this structure. That is, values close to benevolence, the value that correlates most strongly with compassion, would be expected to correlate positively with compassion, whereas negative correlations would be expected for values that are the opposite to it, such as power and achievement.

Power, on the opposite side of the circular structure of values, correlated negatively with compassion ($r = -0.175$, $p = .01$), whereas achievement was not significant. In sum, as expected, compassion was positively related to universalism, benevolence, self-direction, stimulation, and hedonism, and negatively related to power.

Given that the relative importance of values varies across cultures, we wanted to conduct the study in two countries to see whether there are significant differences between them.

Schwartz (2006) and Inglehart and Baker (2000) independently identified eight distinct regions around the world that differ in their prevailing cultural values. These include the West European, Anglo, East-Central European, Orthodox Eastern Europe, South and South-East Asian, Middle East and Sub-Saharan African, Confucian, and Latin American regions. Following recommendations for cross-cultural research, we sampled countries from two of these cultural regions: Spain, which belongs to South-western Europe, and Finland, which belongs to the East-Central Europe region. Because the countries surveyed are European, we expected to find only small differences.

In order to compare the values between the two different countries, we obtained the correlations between compassion and the self-transcendence and openness to change values and the values that make up each dimension in the two samples separately. Table 2.2. shows the results for Spain and for Finland.

Table 2.2. Correlations between compassion and the self-transcendence and openness to change values and the values that make up each dimension in Spain and Finland.

| Value types | r Spain | r Finland |
|--------------------|----------------|------------------|
| Universalism | 0.545** | 0.438** |
| Benevolence | 0.629** | 0.642** |
| Self-direction | 0.196* | 0.314** |
| Stimulation | 0.244** | 0.337** |
| Hedonism | 0.077 | 0.493** |
| Self-transcendence | 0.702** | 0.598** |
| Openness to change | 0.239** | 0.518** |

Note: ** < 0.01 (two-tailed); * < 0.05 (two-tailed); n= 252

The effects of values on compassion did not vary significantly across cultural groups and, indeed, the scores of the values are very similar, which is critical for our expectation that the associations between values and compassion would be consistent across cultures. The only significant difference found is in the hedonism value, which has to be treated with caution due to its low reliability.

2.5. DISCUSSION

Summarizing past research, Schwartz (1992) defined values as concepts or beliefs that act as standards of what is most desirable when evaluating events, behaviors, and persons. Values transcend specific situations, are ordered within a person in a hierarchy of importance, and set standards of desirability.

Therefore, values guide our emotions and behavior by pointing to desirable states of the world (Bardi & Schwartz, 2003; Schwartz, 1992; Tamir et al., 2016). In this study, we found that across two distinct cultural samples, the more people endorsed values

related to self-transcendence and openness to change, the stronger the link to higher levels of compassion was.

The primary aim of this study was to test the role of personal values in the level of compassion in a sample of business undergraduates in two countries – Spain and Finland. We thereby sought to address previous gaps in the research literature on compassion. Consistent with the first and second hypotheses, compassion was positively related to self-transcendence and openness to change values, respectively.

The relationship between compassion and the values that make up the self-transcendence dimension, that is, benevolence and universalism, is stronger than between the values that make up the openness to change dimension and compassion. This may be because both benevolence and universal values focus on the well-being of other people and influence helping behavior, and therefore closely resemble the main premise of compassion: alleviating the suffering of others.

In relation to whether the structures of core values are consistent across cultures, between-country differences were small, as expected, because the two countries under study are European and their cultures are not too different. More intercultural research is needed to increase our understanding of how values motivate prosocial behavior in different environments.

In conclusion, self-transcendence and openness to change values seem more likely to support compassion than self-enhancement and conservation values. The essential result of this study is that in European cultures, such as Spain or Finland, an environment that emphasizes values of self-transcendence and openness to change is likely to encourage compassion, while emphasizing values of self-enhancement is likely to discourage it.

2.5.1. Theoretical and practical implications

The present study suggests some theoretical and practical applications for educators and researchers. Understanding how values relate to different behaviors would be useful when considering the type of behaviors that we want for the organization or community.

Sharing the same values between the individual and the organization determines better performance (Maslach & Leiter, 2008) both in organizational (Edwards & Cable, 2009) and educational contexts (Knafo & Sagiv, 2004). First, values similarity

facilitates communication (Edwards & Cable, 2009), since individuals are attracted by others who share similar characteristics (Byrne, 1971). Second, in organizations, values congruence contributes to trust and communication (Edwards & Cable, 2009). Third, when people share similar values it is easier to achieve a sense of understanding, which may be crucial in maintaining social relationships. Fourth, fostering activities that develop a sense of shared values among students could contribute to better interpersonal relationships.

In relation to compassion, how suffering resonates with cultural and organizational values is part of the complex landscape of compassion at work. In each organization, compassion could unfold very differently, depending on the organizational values that are shared. While cultivating compassion in the individual members of organizations is important to awakening compassion, it is not enough by itself. Understanding whether structures and processes in organizations make it easier or harder to express compassion –not just at the interpersonal level but also at the systemic level– is essential to awaken compassion at work (Worline & Dutton, 2017). When other-oriented emotions, like compassion, are at the core of an organization's culture, with emphasis on values that support shared humanity or, for instance, the common good, like self-transcendence and openness, people are likely to regard others' suffering as relevant or worthy of their attention and efforts.

Compassion, moreover, has multiple benefits for the organization. It builds trust in the workplace (Simosko, 2015), helps people to greet errors and failures with the open-mindedness and open-heartedness that foster learning (Edmondson, 2012), and enhances the capability for innovation.

Accordingly, as self-transcendence and openness to change influence helping behavior such as compassion, the development of intervention programs designed to enhance these types of values would be desirable. There is evidence that individuals can be trained to generate positive emotional responses over a period of time (Gable, et al., 2004). For this reason it is important to develop approaches that examine whether and how values influence compassion.

2.5.2. Limitations and future research

Some limitations of the current study need to be acknowledged. First, our data come from student samples and so they are not real workers situated in an organizational setting. Although they are pre-professional workers, future research should also test whether associations between values and compassion are consistent in organizational settings or vary across the life span.

Second, this research is correlational in nature and a different research design –i.e., experiments– is needed to determine causality. Moreover, direct associations between values and compassion may be difficult to detect due to the relatively small and internally homogeneous samples used in this study. Further research using representative populations and larger samples is needed to elucidate whether there are direct relations between values and compassion. Another limitation is the fact that we only used self-report measures, which can be susceptible to common-method variance.

Finally, moderating variables that address individual differences should also be explored. For example, research has shown that women tend to experience more positive emotions than men do (Simpson & Stroh, 2004) and that, in general, men are more prone to suppress emotional responses (Matud, 2004). Other research has shown that women emphasize universal and benevolent values more than men do (Ryckman & Houston, 2003). For future research, it would be important to examine the causal role of all four value categories and the consistency of their effects across cultural contexts. In addition, focusing on specific values could also lead to predictions regarding other discrete emotions such as affection, excitement, hostility, or relaxation.

2.5.3. Conclusion

Compassion is an irreplaceable dimension of excellence for any organization that wants to make the most of its human capabilities. Therefore, it is very beneficial to know how values that emphasize human worth and human connection enable people to achieve compassion competence. By emphasizing the values that support shared humanity or the common good, people will be far more likely to consider the suffering of others as relevant or worthy of their attention and efforts. Promoting self-transcendence and openness to change values will be a valuable aid in the human effort to create a more compassionate world.

CHAPTER 3

**MINDFULNESS AND COMPASSION
AT UNIVERSITY? ENHANCING
ACADEMIC PERFORMANCE
THROUGH STUDENTS'
ENGAGEMENT**

Chapter 3

Mindfulness and compassion at university? Enhancing academic performance through students' engagement

Summary¹

What effects does mindfulness have on university students' academic performance? In this empirical research our aim is to determine the underlying processes that could affect the relationship between mindfulness and academic performance. In particular, our aim is to explain what kind of role compassion and academic engagement play in this relationship. We hypothesize that mindfulness is positively related to academic engagement and that this relationship can be mediated by compassion, higher academic performance being obtained as a result. The sample consists of 210 university management students who will probably eventually take up a position as managers or leaders in organizations. Structural Equation Modeling reveals that compassion partially mediates the relationship between mindfulness and engagement and, consequently, academic performance is increased.

Key Words: *Mindfulness; Compassion; Academic engagement; Academic performance; Undergraduates*

¹ A version of this chapter has been presented at:

- Conference of the European Academy of Occupational Health Psychology (EAOHP)
- OLKC 2016 Conference
- XXVI Congreso ACEDE: Organizaciones y personas en evolución

3.1. INTRODUCTION

Does mindfulness play a role in academic performance? Increasing academic performance is among the most theoretically and practically important issues in academic research (Ruban & McCoach, 2005). Therefore, it is essential to investigate which factors can influence it in a positive way. Over the years, a large number of studies have examined the relationship between cognitive ability measures and academic performance, with most of them finding a significant positive correlation (Mathiasen, 1984; Passons, 1967; Wolfe & Johnson, 1995).

However, there has been a change of emphasis from studying cognitive ability measures to examining the role of personality constructs in predicting academic performance (Boyer & Sedlacek, 1988; Brown, 1994; Dollinger & Orf, 1991).

In the same line, some researchers have recently shown interest in investigating how a high level of consciousness could have an influence on several academic outputs (Shao & Skarlicki, 2009). Specifically, having the capacity to be aware of yourself and of what is happening around you seems to be related to improved learning and academic performance (Langer & Imber, 1979). The capacity to be aware or having a state of high consciousness may be related to mindfulness (Glomb et al., 2011), defined as a state of consciousness in which attention is focused on events, experiences, and states of the present moment occurring both externally and internally and maintaining a wide attentional breadth (Dane, 2011).

Building on this core insight, mindfulness would have a positive impact on academic performance by helping students focus, be more organized, plan ahead, and think critically (Leland, 2015). In other words, mindfulness may be an effective tool to mold students into better learners as it improves essential skills which should lead to better performance.

However, few studies have examined the validity of mindfulness in predicting academic performance. Moreover, research evidence to date has been mixed. Along these lines, various studies show the existence of a positive significant relationship between mindfulness and academic performance (e.g., Beauchemin, Hutchins, & Patterson, 2008; Docksai, 2013; Lee, Sheldon, & Turban, 2003). However, other studies

show no significant relationships (e.g., Brausch, 2011). Some authors even claim that the significance of this relationship depends on gender (Shao & Skarlicki, 2009).

Due to the discrepancy of the results and the lack of research to date on the benefits of mindfulness in the academic context (Burke, 2010), our aim is to determine whether there are potential mediating variables that may explain why existing research offers mixed results. In order to do so, we approach the antecedents of our dependent variable.

One of the variables that has been related to academic performance is engagement. Academic engagement is a positive and affective-cognitive state of mind that is characterized by vigor, dedication, and absorption (Shaufeli & Bakker, 2004) and it is conceptually related to student subjective wellbeing (Ouweneel, Le Blanc, & Shaufeli, 2014). Like academic engagement, subjective wellbeing is defined as a positive affective-cognitive state of mind (Diener et al., 1999). Consequently, as other authors have already done (e.g., Ouweneel, Le Blanc, & Shaufeli, 2014), we propose academic engagement as a domain-specific form of student subjective wellbeing.

A close link between engagement and academic performance has already been demonstrated in the literature (El Ansari & Stock, 2010; Pintrich & Schrauben, 1992). Dedicated and enthusiastic students are more likely to adopt mastery approaches, and achieve higher grades (Howell, 2009).

Mindfulness, moreover, has been identified as a variable affecting subjective wellbeing in undergraduate students (e.g., Baer et al., 2006; Brown & Ryan, 2003; Jacob & Brinkerhoff, 1999). In this regard, in a review of empirical studies about the effects of mindfulness on psychological health, Keng & colleagues (2011) concluded that mindfulness brings about various positive psychological effects, including increased subjective wellbeing.

Therefore, based on the evidence, engagement is expected to help explain the relationship between mindfulness and academic performance. However, because research on mindfulness in the academic context is still in its infancy, the relationship between mindfulness and academic engagement has not been widely demonstrated empirically. In order to go a step further and with the aim of reinforcing this relationship, it would be appropriate to consider certain emotional aspects that can influence this process. Specifically, a high level of consciousness implies not focusing

on one's ego, but on everyone and everything (Wilber, 2000), which makes individuals less egocentric and more compassionate (Boucouvalas, 1993). Therefore, compassion – noticing and feeling the suffering of others, and responding so as to alleviate it (Dutton et al., 2006) – is connected with a high level of consciousness, i.e., mindfulness (Langer, 1989). Indeed, according to the organizational learning framework proposed by Chiva & Habib (2015), mindfulness can lead to increasing compassion and then to a higher capacity for learning. In this line, Atkins & Parker (2012) consider that mindfulness has a positive effect on compassion due to an increase in self-regulation, which is necessary to notice and deal with situations of suffering (Martin, 1997). Furthermore, compassion improves people's wellbeing due to both the pleasure of helping others (Stamm, 2002) and the greater social connections (Seppala, Rossomando, & Doty, 2013).

It therefore seems reasonable to consider that engagement and compassion could be introduced into the study of the relationship between mindfulness and academic performance as underlying mechanisms that explain this relationship. The aim of the present paper is to develop a better understanding of the causal effects of mindfulness on academic performance by introducing two mediating variables into an empirical study: engagement and compassion. In order to explore these relationships we have carried out a quantitative analysis of a sample composed of 210 university students from the last year of two Bachelor's degrees, one in business administration and management and the other in labour relations and human resources.

The introduction to the paper is followed by a review of the theory of relationships among the constructs of this research, putting forward its hypotheses and a theoretical model. Then, we explain the methodology used in the study and the results. Finally, we provide a discussion regarding the implications and limitations of the study and proposals for future research.

3.2. THEORETICAL REVIEW AND RESEARCH HYPOTHESES

In this section, we present the conceptual model of the hypotheses on the relationships among mindfulness, compassion, academic engagement, and academic performance.

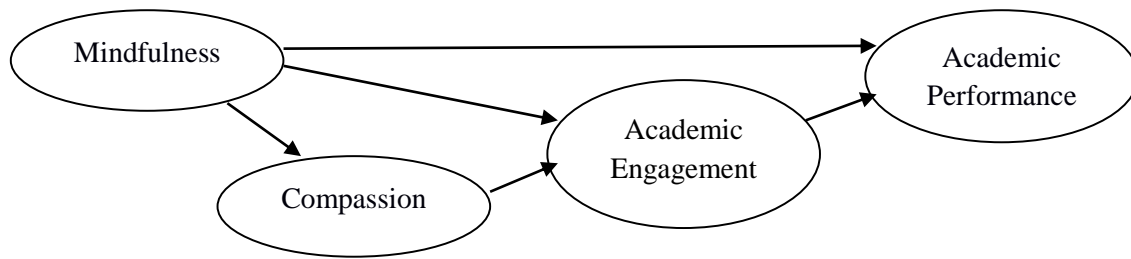


Figure 3.1. Conceptual Model of the Research

3.2.1 Mindfulness and Academic Performance

A growing interest has emerged in the social sciences regarding the topic of mindfulness, which has been defined as a state of consciousness (Dane, 2011) in which attention is focused on events, experiences, and states of the present moment, both external (e.g., sounds) and internal (e.g., emotions). Thus, mindfulness is to be continually aware of the events and experiences that happen in the present moment and accept them as they are, instead of being absorbed in the past or worried about the future (Brown & Ryan, 2003). According to this definition, a mindful person has a propensity to be open to novelty, attentive to distinctions, sensitive to context, aware of multiple perspectives, and focused in the present (Bodner & Langer, 2001).

In this way, mindfulness appears to have an impact on academic performance by enhancing specific skills (e.g., quietness, openness, attention, self-regulation) that can improve a student's ability to do well (Docksai, 2013).

Firstly, mindfulness relates positively to the ability to focus on the here and now (Shao & Skarlicki, 2009). Research shows that the ability to focus on performance-related tasks contributes to high academic performance of individuals (Lee, Sheldon, & Turban, 2003).

Secondly, mindfulness training seems to enhance the capacity of working memory (Chambers, Lo, & Allen, 2008) and concentration while reducing daydreaming (Doksai, 2013).

Thirdly, practicing mindfulness teaches students to look deep down into their hearts, question their own views and beliefs, think more critically, and recognize all the wisdom they have within themselves (Burke & Hawkins, 2012).

Mindfulness, in sum, may play a role in the process of learning and therefore in academic performance. Furthermore, it is helpful when it comes to learning, but also in more future-focused skills. That is, by maintaining a focus on the present moment and being aware, students are able to improve their study habits, planning abilities, and organizational skills (Broderick & Jennings, 2012), which are essential for their future careers.

Hypothesis 1: *Mindfulness is positively related to academic performance.*

3.2.2. Mindfulness and its relationship to Engagement

The quality of consciousness is a very significant factor to enhance wellbeing (Brown & Ryan, 2003). Various researchers have shown that the enhancement of mindfulness through training facilitates a variety of wellbeing outcomes (e.g., Shapiro et al., 2006), especially psychological wellbeing. Cultivating mindfulness skills in everyday life through training programs would improve psychological functioning such as diminished stress and enhanced wellbeing (Carmody & Baer, 2008). To date, however, there has been little research examining this attribute as a feature that occurs naturally. Hence, we studied mindfulness as a trait (Baer, Smith, & Allen, 2004; Kabat-Zinn, 2005) and not as a mindfulness-based intervention.

A direct way through which mindfulness may enhance engagement is its association with optimal experiences in the present moment (Brown & Ryan, 2003) through receptive attention to activities. Receptive attention enhances the vividness of experiences so that individuals become more engaged in them (Brown & Ryan, 2003). In fact, engaged individuals are those who are really involved in the activities which are taking place (Rich et al., 2010).

Mindfulness can also encourage academic engagement by helping students to see the activities in new and interesting ways (Langer & Moldoveanu, 2000), shifting one's perspective to what is already known. That is, people become more interested, attentive,

and involved in their task, thus achieving greater participation and effort on their part in the activities being carried out (Shapiro et al., 2006).

This statement is based on the self-determination theory, which suggests that individuals will be more engaged in their activities because they are intrinsically motivated and happily immersed in them. Therefore, mindfulness is related to engagement by enhancing the experience of being immersed and attentive in the activities being carried out (Leroy et al., 2013).

3.2.3. Mindfulness and engagement: The role of compassion

Compassion is a process that involves noticing, feeling, and responding to the pain and suffering of others, and all three of them are necessary for compassion to occur. According to Kanov and colleagues (2004), the first step in the process of compassion is to *notice the suffering* of the other person; the second step is to *feel empathic concern*, meaning putting yourself in others' shoes, seeing the situation from their perspective, and feeling what the person suffering feels; the third step consists in *acting to ease or eliminate the suffering of others*.

Mindfulness plays a key role in fostering compassion due to an increase in self-regulation (Martin, 1997), which is necessary to deal with situations of suffering. Defined in terms of four self-regulatory and related processes (Hayes & Plumb, 2007), from the relational theory, Atkins & Parker (2012) show how all of these processes contribute to increasing compassion.

a) Contact with the present moment helps people to notice and feel the suffering of others. This feature is essential because it increases the ability to realize what is happening around them, focusing on what is really happening instead of focusing on their own plans, thoughts, and judgments (Vilardaga, 2009).

b) Defusion of thoughts and feelings. Defusion is the recognition of thoughts, feelings and bodily sensations as passing events without buying into the literal content of the temporal and evaluative language that accompanies these experiences (Fletcher, Schoendorff, & Hayes, 2010). In this way, seeing those thoughts and feelings in context makes people less automatically reactive to negative value judgments on both

themselves and over others (Atkins & Parker, 2012). Therefore, they will be more likely to respond compassionately.

c) Adopting an approach to observe oneself is likely to increase compassion, thus reducing threats that can be caused to oneself when witnessing the suffering of others. If a person notices and feels the suffering of others but does not have the resources to manage their own emotions (Lazarus & Folkman, 1984), they are likely to experience another's suffering in an adverse way, with a lot of anxiety.

d) Acceptance of negative thoughts and feelings allows more empathic concern because it increases self-efficacy to deal with the suffering of others, allowing one to act compassionately. It helps to combat psychological distress, which triggers the maladaptive tendencies to avoid, suppress, or over-engage with one's distressing thoughts and emotions (Kabat-Zinn, 1990).

3.2.4. Compassion and its Influence on Engagement

Academic engagement is defined as a state of psychological wellbeing of intrinsic dimensional commitment to the studies (Bakker et al., 2008). In this sense, practicing a concern for others through acts of compassion has the capacity to improve one's psychological wellbeing (Mauno et al., 2016).

The literature has shown how being compassionate can lead to an increase in wellbeing by raising the level of satisfaction resulting from the pleasure of helping others (Stamm, 2002).

In addition, compassion being a relational process, it may be related to wellbeing by improving feelings of closeness, connectedness, trust, and social support (Crocker & Canevello, 2008). Various psychological theories have emphasized the importance of social connections for health and wellbeing (Baumeister & Leary, 1995; Hart, Shaver, & Goldenberg, 2005; Maslow, 1943). According to the self-determination theory, the basic needs for developing relatedness (creating meaningful connections with others) (Baumeister & Leary, 1995) must be fulfilled in order to experience wellbeing. In this line, compassionate behaviors connect people psychologically and improve the quality of relationships among peers (Frost et al., 2000; Powley, 2009), which are very important for human wellbeing.

As we have mentioned earlier, previous literature demonstrates the positive relationship between compassion and wellbeing, although we consider it necessary to conduct a deeper, more specific investigation into the relationship between compassion and academic engagement.

Therefore, we predict that mindfulness has the capacity to improve engagement both directly and indirectly through the generation of higher levels of compassion (Brown & Ryan, 2003).

In sum, mindfulness is directly related to enhancing self-awareness and self-regulation, which are associated with the improvement of engagement. But to experience greater academic engagement it is also important to satisfy the basic needs for developing relatedness (Ryan & Deci, 2000). Creating meaningful connections with your peers and acting compassionately is a good way to achieve it. Likewise, mindfulness would also be associated with fostering compassion, given that to increase self-regulation it is essential to deal with situations involving suffering.

Hypothesis 2: *The positive relationship between mindfulness and engagement is partially mediated by compassion.*

3.2.5. Engagement and Academic Performance.

Different aspects are associated with academic performance, including effort made in one's studies, level of intelligence, learning process, and learning materials (Ridgell & Lounsbury, 2004). Particularly, some studies have found a significant positive relationship between psychological wellbeing (engagement) and academic performance (e.g., Demerouti & Bakker, 2006; Schaufeli, Taris, & Van Rhenen, 2008). For example, in a study of university students, Cotton, Dollard, and Jonge (2002) found that students who felt more engaged and committed to the university and with their academic life performed better, since they achieve better academic results. In addition, when engagement decreases, so does performance.

Likewise, in an experimental study, a positive relationship was found between engagement and academic performance among students performing group tasks. Groups that were more engaged in the activities they carried out had higher performance

(Salanova et al., 2003). In addition, Chambel and Curral (2005) showed that engagement among students had a direct positive impact on their performance.

Furthermore, Salanova, Bresó, and Schaufeli (2005) demonstrated the existence of a "virtuous circle" between engagement and academic performance, that is, the higher performance was in the past, the greater the engagement is in the present and, consequently, the higher performance will be in the future.

Hypothesis 3: *Academic engagement is positively related to academic performance.*

3.3. RESEARCH METHODOLOGY

3.3.1. Participants and procedure

We formed a stratified sample of 210 students from the last year of two Bachelor's degrees, one in business administration and management and the other in labour relations and human resources. The study program took four years to complete, so only students from the fourth year participated in the research. The professor responsible for the class handed out questionnaires when the class ended, and participation was voluntary. The mean age of the sample was 23 years ($SD = 3.08$; ranging from 20 to 46 years) and of these participants 58.3% were female students. Their average grade was 6.72 with a minimum of 5.69 and a maximum of 8.84. The standard deviation was 0.60.

3.3.2. Measurement of the variables

Mindfulness was measured by seven items adapted from the Langer scale (Haigh et al., 2011).

Compassion was measured through the compassion scale adapted by Petchsawang and Duchon (2009). It consists of four items.

Engagement was measured by nine items from the scale of Engagement in academic contexts UWES-SS, by Schaufeli and Bakker (2003). We selected academic engagement as an indicator of subjective wellbeing, considering that it is defined as a state of psychological wellbeing of intrinsic dimensional commitment to the studies (Bakker et al., 2008).

Respondents answered using a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). All scales met the criterion of internal consistency of the scale (alpha) .70 (Nunnally and Bernstein, 1994). The coefficient alpha was 0.790, 0.807, 0.908, respectively. It indicates the degree to which a set of items measure a single unidimensional factor construct.

Academic performance was measured through the student's final marks. We obtained this data from the university records at the end of the academic year. In the Spanish university system, scores range from zero to ten. Students' names linked the questionnaires to the university database to import the marks that the students had actually achieved in their studies.

3.3.3. Data analyses

The first step consisted in analyzing the internal consistency of the scales (Cronbach's alpha) and descriptive analysis using SPSS version 22.0. Cronbach's alpha coefficient values exceed 0.75, that is, above the minimum accepted value of 0.7 (Nunnally & Bernstein, 1994).

Next, we evaluated the probable extent of common method variance. According to Harman's single factor test (Podsakoff & Organ, 1986), if common method variance exists, a single factor will emerge from a factor analysis of all survey items. In addition, we used structural equation modeling (SEM) methods, as implemented by analysis of moment structures (AMOS) (Arbuckle, 1997) version 22.0, to test the research model using maximum likelihood estimation methods.

3.4. RESULTS

Firstly, to test the problem of common method variance we estimated a single factor model with all the survey items used in the present study. This factor model does not fit (Chi square (df) = 657.048 (90); $p < 0.01$; BBNFI = 0.429; TLI = 0.367; CFI = 0.457; RMSEA = 0.173).

Table 3.1., below, shows the descriptive statistics, factor correlations, and Cronbach's alphas of the study variables.

The results of the analysis of the theoretical model confirm an adequate fit of the model with the data used (Chi Square = 121.533; degrees of freedom = 83; $p = 0.004$; Comparative Fit Index: 0.963; Bentler-Bonnet Normed Fit Index = 0.894; Tucker Lewis Index = 0.953; Root Mean Square Error of Approximation = 0.047).

In order to test Hypothesis 1, we must evaluate the fit of the mediating effect model. All the estimated parameters are statistically significant, with t values comfortably above the minimum of 1.96. The results of the mediating model confirm an adequate fit (Chi Square/df = 1.56; $p = 0.002$; NFI = 0.903; TLI = 0.951; CFI: 0.962; RMSEA = 0.052). A review of these measures leads us to conclude that the fit of this model is adequate.

Adopting the approach used by Beltrán-Martín et al. (2008), we estimated two structural models in order to examine whether compassion mediates in the relationship between mindfulness and engagement. The first is a direct effect model, which tests the effect of independent variables on dependent variables. For this mediation to exist, the coefficient in the direct effects model –referring to the effect of mindfulness on engagement– must be significant for testing of the mediator effect to continue. A second model (partial mediation) examined the same relationship with compassion acting as a mediator.

Likewise, Tippins and Sohi (2003) indicate four conditions that must be satisfied in order to confirm mediation: First, the mediation model explains more variance in engagement than the direct effect model (0.13 compared to 0.10). Second, in the mediation effect model, there must be a significant relationship between mindfulness and compassion ($\beta_1 = 0.337$; $t = 3.466$, $p < 0.001$). Third, the significant relationship between mindfulness and engagement indicated in the direct effect model ($\beta_1 = 0.346$; $t = 3.912$, $p < 0.001$) becomes diminished in the mediation model ($\beta_1 = 0.254$; $t = 2.847$, $p < 0.005$). And fourth, there is a significant relationship between compassion and engagement ($\beta_1 = 0.189$; $t = 2.056$, $p < 0.05$). Thus, the mediation model represents a significant improvement over the direct effects model.

To test whether the mediator effect of compassion is partial or total, the mediated model must be compared to the constrained model, in which the coefficient between mindfulness and engagement is equal to zero. This shows whether the mediated model

achieves a significant improvement in fit over the constrained model. If compassion causes a total mediator effect, the coefficient of the relationship between mindfulness and engagement included in the constrained model will not improve the fit. In the opposite case, the mediation would be partial.

In the direct effects model, we confirmed that the coefficient of the relationship of mindfulness on engagement is significant ($\beta_1 = 0.318$, $t = 3.670$ $p < 0.001$). The fit indexes for the models are offered in Table 3.2. The χ^2 test of differences between the mediated model and the constrained model showed statistically significant differences in the χ^2 ($p < 0.01$). The relationship between mindfulness and engagement in the mediated model significantly improves the fit of the constrained model, thus evidencing the partial mediation effect of compassion in the model, and confirming Hypothesis 2. Therefore, we can assume that mindfulness affects engagement both directly and indirectly (through compassion).

However, a non-significant relationship was found between mindfulness and academic performance ($\beta_1 = 0.069$; $t = 0.891$, $p = 0.373$), thereby not supporting Hypothesis 1.

Then, results for the regression coefficients of the model indicate a positive relationship between engagement and academic performance ($\beta_1 = 0.204$; $t = 2.793$, $p = 0.005$), affirming H3. Finally, the relationship between compassion and performance is not significant ($\beta_1 = 0.005$; $t = 0.62$, $p = 0.951$), so engagement is not a mediated variable but it has a positive relationship with academic performance. That is, the more engagement there is, the better performance will be (Figure 3.2.).

Table 3.1. Factor Correlations, Means, Standard Deviations, and Cronbach's Alphas

| Variables | Mean | SD | 1 | 2 | 3 | 4 |
|-------------------------|-------|-------|---------|---------|---------|---|
| 1. Mindfulness | 5.215 | .804 | (0.790) | | | |
| 2. Compassion | 5.466 | .903 | .275** | (0.807) | | |
| 3. Engagement | 4.724 | 1.012 | .248** | .260** | (0.908) | |
| 4. Academic performance | 6.721 | .604 | .075 | .011 | .192** | 1 |

Note: ** < 0.01 (two-tailed); $n = 210$

Table 3.2. Fit Indices for the Structural Models

| Variables | Chi square | df | p | NFI | TLI | CFI | RMSEA |
|---------------------|------------|----|-------|-------|-------|-------|-------|
| Direct effect model | 42.881 | 32 | 0.095 | 0.094 | 0.984 | 0.991 | 0.045 |
| Mediated model | 109.384 | 70 | 0.002 | 0.903 | 0.951 | 0.962 | 0.052 |
| Constrained model | 117.845 | 71 | 0.000 | 0.896 | 0.942 | 0.955 | 0.056 |

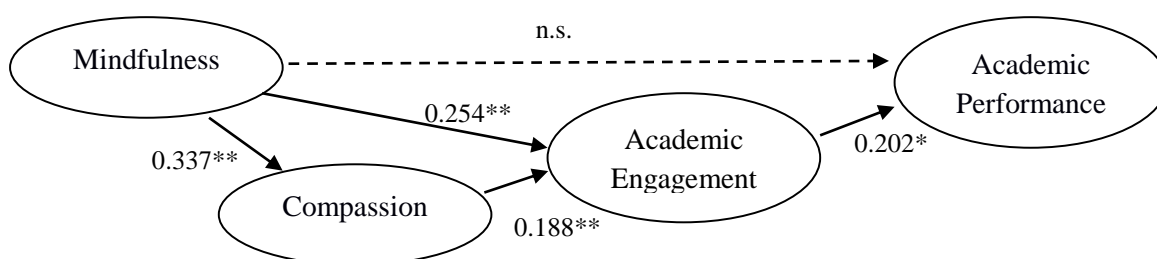


Figure 3.2. Results of the Theoretical Model.

Note: ** < 0.01; * < 0.05

3.5. DISCUSSION

Although mindfulness studied from different disciplines has shown great benefits, only a few studies have examined the role of mindfulness in university-level behavior research. Our goal was to explore whether mindfulness relates to performance and the mechanisms that explain this relationship. First of all, our findings show that mindfulness was not associated with performance directly, but it was interesting to find out whether certain mechanisms could explain this relationship. In the present study, we assumed that instead of directly affecting students' academic performance, mindfulness will have an indirect effect via students' engagement. Furthermore, this relationship will be more robust when students act compassionately towards peers. In other words, mindfulness facilitates the compassion of students and this will lead to increased levels of engagement and, consequently, of academic performance.

Therefore, when individuals are, or become, more conscious, they are more aware of their internal and external worlds. By enhancing the experience when viewed from new perspectives and being more attentive and involved in the activities they are carrying out (Leroy et al., 2013), engagement is improved and this causes greater academic performance. But when the benefits of mindfulness are focused on compassion, engagement is much higher and this affects the achievement of better academic performance.

On the other hand, some studies have shown a positive and significant relationship between mindfulness and academic performance; however, as stated above, the present study shows no significant direct relationship. The discrepancy of results may be due to the fact that in the other studies, students had previously attended a training program in mindfulness (e.g., mindfulness-based stress reduction programs, meditation practices), thus causing the results to be significantly positive. Indeed, training programs have demonstrated significant effects in enhancing participants' general levels of mindfulness (e.g., Carlson & Brown, 2005). Thus, levels of consciousness would be above basal levels (mindfulness trait), which we have collected in this study.

3.5.1. Theoretical and practical implications

Once the great benefits of mindfulness are known, and given the empirical evidence that mindfulness can be increased via various interventions (Smith et al., 2008), it would be interesting to promote programs that foster the level of mindfulness among university students. Indeed, many universities have initiated mindfulness practices as a way of decreasing exam anxiety, and improving students' attention and the environment both inside and outside the classroom (Docksai, 2013).

Furthermore, this study encourages us to reflect on the validity and adequacy of the present system of university assessment. Does the average mark on the report really show what has been learned by the students during their university degree studies? In other words, we consider the possibility that academic performance is not really a proxy variable of learning, since perhaps it does not faithfully reflect what the student has learned. For this reason, although mindfulness appears related with learning in several recent studies, it would not be related with academic performance. Perhaps the assessment system should be renewed and adapted to the new needs of this era, and

collect both the skills and knowledge acquired during the learning process, which will enable them to successfully face the working world.

Furthermore, universities should be places where important prosocial behaviors, such as compassion, are promoted. Besides the positive effects on the engagement of students, compassion brings great benefits to all who are in contact with it. Inculcating certain habits and positive behaviors (i.e., mindfulness and compassion) in the university period could improve the future behavior of these students in their respective jobs. Also, it must not be forgotten that we are talking about people who will become part of the working world when they finish their studies. Specifically, they will be responsible for managing the performance of employees and identifying the physical and psychological problems that may arise.

To sum up, it is essential for universities to be supportive places in which students feel engaged and perform well.

3.5.2. Limitations and future research

There are a number of limitations in this study that should be acknowledged. Firstly, the sample size was small and self-selected. Therefore, it is possible that it may not be possible to generalize this sample to university students as a whole, since they are students from the last year of only two specific degree courses.

An additional limitation of our study is its cross-sectional nature, which does not allow us to draw any conclusions about the direction of causality in the associations observed. Therefore, relationships among these variables should be followed up with longitudinal studies which investigate them more precisely. This would reveal the impact of one variable on another, which is important when considering mediation (MacKinnon, 2008). In fact, future longitudinal research could explore the dynamic reciprocal nature of all the study variables.

Moreover, it would be interesting to conduct a study with students participating in a training program in mindfulness and evaluate the results of their academic performance before and after the training.

On the other hand, academic performance is measured by the average grade (GPA), but despite being an objective measure (Kobrin et al., 2008), it has its limitations.

Doubts may emerge about reliability and validity as a result of inflation (Johnson, 2003) and the scoring system itself. Therefore, it would be interesting to incorporate other variables, other than academic performance, to measure students' learning.

Finally, we consider that qualitative studies could help to provide a better understanding of the relationships among the four concepts studied

3.5.3. Conclusion

This article addresses unanswered questions about the effect of mindfulness on academic performance and the mechanism that can influence this relationship. Specifically, the present study provides a key contribution: improving academic performance by promoting the engagement of students. In this sense, mindfulness and compassion seem to be great enhancers of engagement. Therefore, their promotion is essential in universities if we want to have students who are able to face the working world with all the tools that society demands of them. Thus, not only will we achieve a situation in which universities are places where values and engagement are constructed, but also a more humane society as a whole.

CHAPTER 4

COMPASSION COUNTS!
THE ROLE OF PROSOCIAL
MOTIVATION TO IMPROVE JOB
PERFORMANCE: A DIARY STUDY

Chapter 4

Compassion counts! The role of prosocial motivation to improve job performance: A diary study

Summary²

The aim of this paper is to examine whether the most compassionate people have greater daily prosocial motivation leading to better daily intra-role and extra-role performance. The data used in this study were collected from a sample of 80 workers from different occupational sectors over five consecutive working days. In order to test the hypotheses, a quantitative daily diary approach and multilevel design were used. The results from multilevel analyses revealed that daily prosocial motivation was positively associated with daily job performance, and this relationship becomes stronger when individuals have higher levels of compassion. Therefore, designing work contexts to cultivate compassion and prosocial motivation could be a good strategy to enhance performance and to create a positive work environment, both of which in turn lead to flourishing organizations.

Key words: *Compassion; Prosocial Motivation; Performance; Diary Study; Multilevel*

² A version of this chapter has been presented at:

- X International workshop on human resource management (ACEDE)
- BAM 2017 Conference

4.1. INTRODUCTION

We have always heard the saying ‘Nice guys finish last’. Optimizing job performance is one of the main aims of organizational research (Koppes & Pickren, 2007). Nevertheless, the meaning of job performance in the organizational behavior context has changed over the last few years. The changing nature of work and organizations, such as the increasing interdependence and uncertainty of work systems (Howard, 1995), has challenged traditional views of individual job performance (Ilgen & Pulakos, 1999), which did not reflect the wide range of behaviors that contribute to the effectiveness of an organization (Murphy & Jackson, 1999).

Furthermore, we are currently before an organizational context in which we can highlight the international growth of the service sector and the rise of teamwork, which have given rise to new work relationships (Grant & Berg, 2011). Therefore, studying the interpersonal interactions among the members of an organization is essential to understand the performance of the organization.

In this changing environment, where interpersonal relationships are so important, is it true that nice guys finish last? The increasing interest in the study of compassion in organizations (e.g., Dutton et al., 2014; Frost, 1999) may have the answer. Compassion – an interpersonal process involving the noticing, feeling, sensemaking, and acting that alleviates the suffering of another person (Dutton et al., 2014) that is based on relationships and relatedness – has a lot to contribute to an organizational context of interdependence, suffering, and uncertainty (Rynes et al., 2012). Thus, how does compassion affect workers’ daily behaviors, which in turn have an impact on their performance?

Compassion benefits organizational members by helping in the functioning of work as employees assist others with tasks (Kanov et al., 2004). These behaviors, which include acts of consideration that promote and maintain relationships (Van Dyne & LePine, 1998) and are affiliative and cooperative in nature (Flynn, 2006), are of increasing importance as work becomes more interdependent and requires cooperation among employees (Ilgen & Pulakos, 1999).

Moreover, through other-orientation and emotional connection to others, compassion produces prosocial motivation (Miller et al., 2012). In turn, prosocial motivation, that is,

the desire to have a positive impact on other people (Batson, 1987; Grant, 2007), has a substantial influence on job performance (Grant & Berg, 2011). Indeed, research has shown that prosocially motivated individuals can prompt a number of important work behaviors and outcomes, such as taking initiative (De Dreu & Nauta, 2009), task persistence, and improved performance (Grant, 2008).

Consequently, the aim of our research is to examine whether the most compassionate workers have greater daily prosocial motivation that leads to better daily performance at work. In other words, may daily prosocial motivation mediate the relationship between compassion and daily job performance?

However, although necessary, because research on compassion is still in its infancy, the relationship between compassion and job performance has not been widely demonstrated empirically (Dutton et al., 2014). Furthermore, to our knowledge, no theoretical research has examined how prosocial motivation may influence this relationship.

In this line, the literature has recently recognized that job performance is increasingly dependent not only on the proficiency with which employees fulfill their core task responsibilities, but also on the extent to which employees take the initiative to engage in proactive behaviors (Frese & Fay, 2001; Parker et al., 2006).

Specifically, compassion and prosocial motivation have both been defined as proactive behaviors, since prosocial motivation involves a desire to benefit other people (Grant, 2008) and compassion involves helping other people to alleviate their suffering (Dutton et al., 2006). Therefore, compassionate people would tend to behave in a natural proactive way when there is an opportunity to help others. It is easy to think that compassionate people at work would be prosocially motivated in their daily job. But would this also lead to better job performance?

In order to explore these questions we used a sample consisting of 80 workers from different occupational sectors over five consecutive working days. In order to test our hypotheses, we used a quantitative daily diary approach and multilevel design. Diary designs are excellent for studying the role of motivation in predicting behavior as they bring the level of analysis closer to the precipitating conditions leading to daily behavior (Bolger et al., 2003). Therefore, this study is powerful because it targets the period

when people and their environments are in flux, and it yields fine-grained data on mediating variables during that period (Bolger et al., 2003). In addition, such a methodology enables us to partition the variance in our measures into within-subject and between-subjects sources (Brief & Weiss, 2002).

This introduction to the paper is followed by a review of the literature of the relationships between the constructs used in our research, and a theoretical model. We then explain the methodology used in the study. Finally, we present our results and conclude by outlining the implications and limitations of the study and proposals for future research.

4.2. THEORETICAL REVIEW AND RESEARCH HYPOTHESES

4.2.1. The relationship between compassion and prosocial motivation

Through other-orientation and emotional connection to others who are suffering, compassion produces prosocial motivation (Kanov et al., 2004; Nussbaum, 1996). Prosocial motivation has been defined as the desire to expend effort in order to make a positive impact on other people or social collectives (Grant, 2008).

Indeed, compassion is other-oriented because it directs one's attention from self-concern to concern for others and their suffering (Nussbaum, 2001), thus encouraging effortful responses for the benefit of others (Bierhoff, 2005). In fact, compassion motivates actions to alleviate others' suffering even at a cost to oneself (Batson & Shaw, 1991). Likewise, compassion is characterized by its emotional connection linking one individual to another person who is suffering (Goetz, et al., 2010; Lazarus, 1991; Nussbaum, 2001), thereby changing the sense of connection among people in their work (Frost et al., 2000). Moreover, the literature shows that experiencing compassion within the organization can emotionally connect a large range of its members, since it affects the person who is suffering, the provider of compassion, and also third parties who witness the compassionate acts (Dutton et al., 2014).

Therefore, because of the other-oriented and emotional nature of compassion, it produces prosocial motivation, which encourages people to carry out tasks that benefit others instead of just looking after their own interests (Miller et al., 2012).

However, employees differ in their dispositional tendencies to experience prosocial motivation. One antecedent demonstrated by the literature is to genuinely help another in need, i.e., compassion, but it is not the only one (Batson et al., 2008). In fact, the motivation to act prosocially could be caused by having an altruistic disposition or by attaining external rewards (Grant & Berg, 2011). Building on self-determination and intrinsic motivation theories (e.g., Deci, 1975; Ryan & Deci, 2000), Grant (2008) distinguished between intrinsic and extrinsic forms of prosocial motivation. Intrinsic motivation refers to the desire to expend efforts in an autonomous and self-determined manner, and is associated with the pleasure-based feeling of helping because you wish to do so. Extrinsic prosocial motivation, on the other hand, is more externally controlled, and is associated with the pressure-based feeling (Gebauer et al., 2008) of obligation, guilt, and external control. Therefore, prosocial motivation can vary in the degree to which it is intrinsic (autonomous) and extrinsic (controlled) in origin.

In this sense, compassion is a powerful intrinsic motivator of action, compelling individuals to alleviate others' suffering (Omoto et al., 2009) and produces sensitivity to the needs and pain of others (Nussbaum, 1996). Moreover, prosocial motivation driven by compassion would be intrinsic and not extrinsic, since this would first include the whole process of compassion, i.e., noticing, feeling, sensemaking, and responding. However, in extrinsic motivation, when you help because you have to and not because you want to, maybe you do not go through the first three phases of compassion, i.e., noticing, feeling, and sensemaking.

For all these considerations, we believe that the most compassionate people will be more prosocially motivated in their day-to-day work. Therefore, we hypothesize:

Hypothesis 1: *Compassion is positively associated with daily prosocial motivation.*

4.2.2. The relationship between prosocial motivation and performance

Prosocial motivation is a significant phenomenon because it has a considerable influence on employees' work behaviors and job performance (Grant & Berg, 2011). For instance, research has shown the relationship between prosocial motivation and job performance in different occupational areas such as engineering, hospital and education work, government work, and nursing (Perry & Hondeghem, 2008; Riggio & Taylor, 2000). In fact, several studies have assumed that prosocial motivation is associated with

higher levels of task effort, persistence, performance, productivity, helping, and citizenship behaviors across various tasks, jobs, and extra-role behaviors (Grant et al., 2007; Rioux & Penner, 2001). Moreover, prosocial motivation offers benefits at both the individual and the organizational levels as it allows positive results to be obtained by employees and the organization. On the one hand, it encourages meaningful work and strengthened social bonds, which is beneficial to employees, and on the other hand the organization obtains better results because of the effort, persistence, performance, creativity, and proactive behaviors (Grant & Berg, 2011) that prosocial motivation engenders.

In this line, Grant and Berg (2011) have argued that prosocial motivation increases persistence, performance, and productivity directly by enabling dedication to a cause (Thompson & Bunderson, 2003) or moral principle (Shamir, 1991), and a commitment to the people who benefit from one's efforts (Grant, 2007).

Furthermore, prosocial motivation also indirectly affects performance, thus strengthening the relationship between proactive behaviors and performance evaluations (Grant & Berg, 2011). Employees' proactive behaviors are more positively associated with supervisors' performance evaluations when employees are prosocially motivated. Evidence also indicates that prosocial motivation can enable employees to receive more credit for proactive behaviors (Grant et al., 2009). Furthermore, it strengthens the relationship between intrinsic motivation and creativity, which improves performance. In this sense, prosocial motivation focuses intrinsically motivated employees on developing novel and useful ideas, thus fostering greater creativity (Grant & Berry, 2011).

Job performance can refer to the effectiveness of individual behaviors that contribute to the goals of the organization (McCloy et al., 1994). Thus, it is now considered to include both in-role performance and extra-role performance. On the one hand, in-role performance involves those tasks that emerge from the formal job description. These activities and behaviors are publically recognized by the organization as defining aspects of the job (Organ, 1997), and are directly involved in producing goods or services, or activities that provide indirect support for the organization's core technical processes (Werner, 2000). These behaviors directly relate to the formal organization reward system.

On the other hand, extra-role performance consists of those actions and behaviors that are not part of a worker's job description (Organ et al., 2006). These behaviors are less likely to be formally required or clearly linked to rewards than task behaviors (Organ, 1997). However, these behaviors are important because they shape the organizational, social, and psychological contexts of the organization (Borman & Motowidlo, 1993).

Therefore, in-role performance and extra-role performance are distinct constructs (e.g., LePine et al., 2002), although both of them contribute to ratings of overall performance (Conway, 1999; Motowidlo & Van Scotter, 1994).

In this sense, research shows how prosocial motivation encourages certain behaviors that can lead to an increase in intra-role performance, such as persistence in meaningful tasks (Grant et al., 2007), taking the initiative (De Dreu & Nauta, 2009), and motivating employees to invest additional time and energy in completing the tasks that they have been assigned (Fried & Ferris, 1987). At the same time, there is an increase in extra-role performance, for instance, with behaviors involving giving help to peers (Rioux & Penner, 2011) and benefiting others with tasks that are not formally imposed. That is, prosocially motivated employees are likely to achieve high performance by helping coworkers, supervisors, and customers (Bolino, 1999). Furthermore, prosocially motivated employees usually have the ability to identify integrative solutions that "expand the pie", aligning their goals with those of others (De Dreu et al., 2000).

In sum, research to date seems to support the relationship between prosocial motivation and performance, both intra-role and extra-role. From all this, we propose our second hypotheses:

Hypothesis 2a: *Daily prosocial motivation is positively associated with daily intra-role performance.*

Hypothesis 2b: *Daily prosocial motivation is positively associated with daily extra-role performance.*

4.2.3. The mediating role of prosocial motivation

Compassion involves the process of cognitively noticing another person's suffering, affectively feeling their pain, and behaviorally responding to suffering by acting to

alleviate it (Kanov et al., 2004). This last component is closely related to the family of prosocial behaviors (Brief & Motowidlo, 1986; Penner et al., 2005), that is, those behaviors of aid or voluntary actions that benefit others. Since job performance is increasingly dependent on the extent to which employees take the initiative to engage in proactive behaviors (Frese & Fay, 2001; Parker et al., 2006), compassion may significantly contribute to the performance of the organization.

In addition, existing research shows that compassion is associated with a significant number of results related to the effective functioning of the organization (Frost, 1999; Lilius et al., 2012). Experiencing compassion can offer indirect benefits for other employees as a result of improved affective commitment, positive emotions, and employee attraction and retention (Madden et al., 2012). Previous research indicates that compassion in organizations leads to a reduction in the costs of absenteeism and in staff rotation, an increase in employee engagement with the organization, higher quality peer relationships, and a greater number of prosocial behaviors (Dutton et al., 2006). It is also associated with a set of positive attitudes, emotions, and feelings in organizations, and so it can contribute to the productivity of the organization by helping individuals who receive it to resume or rejoin their work after an episode of suffering (Lilius et al., 2012).

Overall, compassion seems to have a positive impact on organizational performance by fostering spirals of prosocial behavior among members of the organization (Batson, 1991) and the buffering roles that protect and strengthen the organization in challenging times (Cameron et al., 2004).

However, the idea that compassion might improve firm performance has been theorized and indirectly demonstrated, but not much direct empirical evidence has been found to support it (Dutton et al., 2014). Neither has the underlying mechanism that leads compassionate people to improved daily performance been empirically demonstrated. Moreover, firm performance depends directly on different internal and external organizational contingencies and variables (Thoumrungroje & Tansuhaj, 2005), which makes it difficult to determine its causes with precision. In order to model the compassion–firm performance relationship, other dependent variables that are more directly sensitive to compassion and performance are recommended.

In this sense, literature has shown that prosocial motivation has a considerable influence on job performance (Grant & Berg, 2011). However, the motivation to act prosocially could be caused by having an altruistic disposition, and by attaining external rewards like guilt avoidance, adherence to norms, and positive self-rewards. In this sense, some researchers have examined whether the relationship between prosocial motivation and persistence, performance and productivity varies as a function of whether the source of prosocial motivation is intrinsic or extrinsic. It should be noted that prosocial motivation predicts persistence, performance, and productivity more strongly when it is intrinsic rather than extrinsic (Grant & Berg, 2011).

Hence, since compassion is considered a very powerful intrinsic motivator of action that produces prosocial motivation (Kanov et al., 2004), it is easy to think that people who are genuinely compassionate (as a personality trait) are usually intrinsically motivated to help others when they have the opportunity in their daily lives, simply for the sake of others. Therefore, being compassionate would lead to a daily prosocial motivation that in turn will influence better daily performance.

In this sense, because prosocial motivation does not have to be static, but can vary from day to day, it would be appropriate to study it in a contextual or situational way. Based on the theories of motivation, prosocial motivation operates at three hierarchical levels of generality: global, contextual, and situational (Vallerand, 1997). Global motivation is the stable dispositional orientation of an employee toward goals and actions across time and situations. Contextual motivation is an employee's motivation toward a specific domain of behavior, and is moderately variable across time and situations. Situational motivation refers to an employee's motivation toward particular behavior at a given moment of time, and is highly variable.

Moreover, as a more temporary psychological state, prosocial motivation involves a momentary focus on the goal of protecting and promoting the welfare of other people, which is typically prompted by contact with others who need help (Grant, 2007). Therefore, to collect this variable properly, we will study it on a daily basis as contextual and situational motivation.

With all these considerations we suggest that prosocial motivation could explain the relationship between compassion and performance. Accordingly, we propose our third

hypothesis, which represents the main aim of the present study, as our integrative model:

Hypothesis 3: *Daily prosocial motivation positively mediates the relationship between compassion and daily performance.*

4.3. RESEARCH METHODOLOGY

4.3.1. Participants and procedure

Participants were 80 employees from a variety of occupations working for different organizations recruited after being contacted personally by the researchers. In this way, heterogeneity of the sample and their jobs was secured (Demerouti & Rispens, 2014). Data collectors described the objectives of the research to participants by a telephone call and gave them instructions about the completion of the surveys, assuring the anonymity of all responses. Telephone support was also available during the entire recording period, which concluded with a debriefing interview.

The participants filled in the basal questionnaire (including a general survey of socio-demographic data and compassion as a characteristic), and after that they completed daily questionnaires once per day after work when they were still in their workplace for five consecutive working days. The questionnaires were provided through a computer application called Google Drive. In this way, they filled out the questionnaire via their mobile phone or the computer and the researchers received the answers immediately and with a record of the time, which allowed them to verify that the same person always responded at approximately the same time. From the data collected, it seems that participants complied with the instructions. Furthermore, to guarantee anonymity, employees used a nickname instead of their real name in each questionnaire.

Of the 100 employees recruited, excluding participants who did not fill in all the days (14 individuals) or the basal questionnaire (6 individuals), 80 of them responded to the basal and daily questionnaires (80% response rate). Participants worked in a broad range of sectors, including the business and financial sector (14.3%), industry (18.6%), health and welfare (5.7%), governmental organizations (10%), and education (12.9%). The mean age of the participants in the sample was 36 years ($SD = 10.08$, ranging from 21 to 59). Sixty-seven percent of them were women.

Level 1. Variables.

Day-level prosocial motivation, measured with a five-item scale from Grant (2008). Respondents used a 5-point Likert scale from 1 to 5 (1= does not apply to me at all; 5= totally applies to me). A sample item from the measure is “I enjoyed working on tasks that could benefit others”.

Day level-job performance, measured through the scale by Williams and Anderson (1991). This consists of four intra-role performance (called ‘task performance’ by the authors of the scale) items, and four extra-role performance (called ‘contextual performance’ by the authors of the scale) items. Respondents again used a 5-point Likert scale from 1 to 5 to answer. A sample item from the intra-role performance measure is “I adequately completed my assigned duties”; and a sample item from the extra-role measure is “I helped colleagues who had a high workload”.

Level 2. Variables.

Person-level compassion was measured through the compassion scale adapted by Petchsawang and Duchon (2009), which consists of four items. Respondents used a 5-point Likert scale from 1 (does not apply to me at all) to 5 (totally applies to me) to answer them. A sample item from the measure is “I can easily put myself in other people’s shoes”.

Control variables.

Employee age and gender were included as control variables in the analyses, as they may have an influence on thriving or helping behavior (Carmeli & Spreitzer, 2009; Van Dyne & LePine, 1998).

4.3.2. Data analyses***Strategy of analysis.***

In order to test the study hypotheses, we employed multilevel regression modeling. Longitudinal data can be treated as multilevel data, with repeated measurements nested within individuals (Hox, 2002). This leads to a two-level model with the series of repeated measures at the day-level (within-person; $n = 400$ study occasions), and individuals at the person-level (between-person; $n = 80$ participants).

According to Maas and Hox (2004), for robust estimations of fixed effects in multilevel modeling a sample of at least 30 at the highest level of analysis is needed, thereby suggesting that our sample size ($n = 80$) provides sufficient statistical power for the required analyses. In this study, day-level constructs are Level 1 variables, whereas person-level variables are Level 2.

To obtain unbiased estimates of the hypothesized relationships, and consistent with Ohly et al.'s (2010) recommendations, the person-level predictor variable was centered to the grand mean, while the day-level predictor variables were centered to the person mean.

Multi-level analyses with compassion, prosocial motivation, and performance as the dependent variable were conducted using MLwiN v.2.36 (Rasbah et al., 2003).

Preliminary analysis.

The first step consisted in analyzing the internal consistency of the scales (Cronbach's alpha) and descriptive analysis using SPSS version 22.0. Cronbach's alpha coefficient values exceeded 0.75, that is, they were above the minimum accepted value of 0.7 (Nunnally & Bernstein, 1994).

Table 4.1. presents the means, standard deviations, and correlations among the study variables. To test the effect of compassion on prosocial motivation, we first included our control variables (M1) and then added compassion (M2). To test the effects of prosocial motivation on job performance, and the possible mediation by this prosocial motivation in the relationship between compassion and job performance, we started with a model that included the control variables (M1). In the second step, we added compassion (M2). Finally, in the third step, prosocial motivation was added (M3). The guidelines of MacKinnon et al. (2007) and Van de Voorde et al. (2016) for assessing mediation were used. In addition, we performed one-tailed Sobel (1982) tests to assess the significance of the proposed indirect effects (Selig & Preacher, 2008).

4.4. RESULTS

The data analysis begins with the descriptive statistics. Table 4.1., below, shows the means, standard deviations, and correlations of the study variables.

Moreover, we tested whether a significant proportion of total variance in our dependent variables was explained at the within-person level, to support the assumption that these are not entirely person-level constructs (Spence et al., 2011). The intra-class correlation coefficients indeed showed that 40% of the variance of intra-role performance and 39% of extra-role performance are accounted for at the within-person level.

Table 4.1. Means, standard deviations, correlation coefficients and alpha coefficients for test variables.

| | | Mean | SD | 1 | 2 | 3 | 4 |
|---|------------------------|-------|-------|----------|----------|---------|---------|
| 1 | Compassion | 4,191 | 0,536 | (0.808) | | | |
| 2 | Prosocial motivation | 3,894 | 0,839 | 0,409*** | (0.936) | | |
| 3 | Intra-role performance | 4,2 | 0,638 | 0,411*** | ,450*** | (0.914) | |
| | Extra-role | | | | | 0,300** | |
| 4 | performance | 3,558 | 0,897 | 0,461*** | 0,512*** | * | (0.888) |

Note: N = 400

Cronbach's alpha coefficient is reported on the diagonal, in parentheses

*** $p < .001$

Compassion and prosocial motivation

The results support Hypothesis 1, which proposed that compassion is positively related to prosocial behavior (Hypothesis 1: $\beta_1 = 0.657$; $t = 5.173$, $p < 0.001$; M2, Table 4.2.). These findings indicate that the higher the level of basal compassion is, the more prosocial motivation is experienced by employees.

Table 4.2: Predicting prosocial motivation

| Variable | Prosocial motivation | |
|------------------------------|----------------------|------------------|
| | M1 B (SE) | M2 B (SE) |
| Individual level | | |
| Gender | 0.108 (0.163) | -0.080 (0.145) |
| Age | 0.007 (0.008) | 0.008 (0.007) |
| Day level | | |
| Compassion | | 0.657 (0.127)*** |
| Variance components | | |
| Individual level | 0.404 (0.073) | 0.288 (0.055) |
| Day level | 0.288 (0.023) | 0.288 (0.023) |
| Modelfit (-2 log likelihood) | 801.899 | 778.739 |

Note: B, unstandardised parameter estimate; SE, standard error. N = 400

*** $p < .001$

Prosocial motivation and job performance

Hypotheses 2a and 2b suggested that prosocial motivation is positively related to intra-role performance and extra-role performance, respectively. The results support Hypothesis 2a because prosocial motivation is positively associated with intra-role performance (Hypothesis 2a: $\beta_1 = 0.249$; $t = 6.225$, $p < 0.001$; M3, Table 3). Similarly, prosocial motivation is indeed found to be positively associated with extra-role performance, thereby confirming Hypothesis 2b (Hypothesis 2b: $\beta_1 = 0.428$; $t = 7.254$, $p < 0.001$; M3, Table 4.3.).

Table 4.3: Predicting job performance

| Variable | Intra-role performance | | | Extra-role performance | | |
|-------------------------------|------------------------|------------------|------------------|------------------------|----------------|------------------|
| | M 1 | M 2 | M 3 | M 1 | M 2 | M 3 |
| | B (SE) | B (SE) | B (SE) | B (SE) | B (SE) | B (SE) |
| Individual level | | | | | | |
| Gender | 0.217 (0.123) | 0.083 (0.112) | 0.083 (0.112) | 0.032 (0.193) | 0.064 (0.168) | 0.064 (0.168) |
| Age | -0.003 (0.006) | -0.002 (0.005) | -0.002 (0.005) | -0.005 (0.009) | -0.004 (0.008) | -0.004 (0.008) |
| Prosocial motivation | | | 0.249 (0.040)*** | | | 0.428 (0.059)*** |
| Day level | | | | | | |
| Compassion | | 0.472 (0.097)*** | 0.472 (0.097)*** | | 0.837 (0.146) | 0.837 (0.146)*** |
| Variance components | | | | | | |
| Individual level | 0.231 (0.042) | 0.171 (0.032) | 0.175 (0.032) | 0.573 (0.103) | 0.384 (0.073) | 0.395 (0.073) |
| Day level | 0.163 (0.013) | 0.163 (0.013) | 0.146 (0.012) | 0.377 (0.030) | 0.377 (0.030) | 0.324 (0.026) |
| Model fit (-2 log likelihood) | 576.204 | 555.633 | 518.848 | 915.107 | 887.634 | 839.452 |

Mediation analyses

With regard to our integrative model, Hypothesis 3 proposed that prosocial motivation mediates the relationships between compassion and job performance. Requirements for mediation concern a statistically significant relationship between (a) the independent variable (compassion) and the mediator variable (prosocial motivation), and (b) between the mediator variable and the dependent variable (job performance) (MacKinnon et al., 2007).

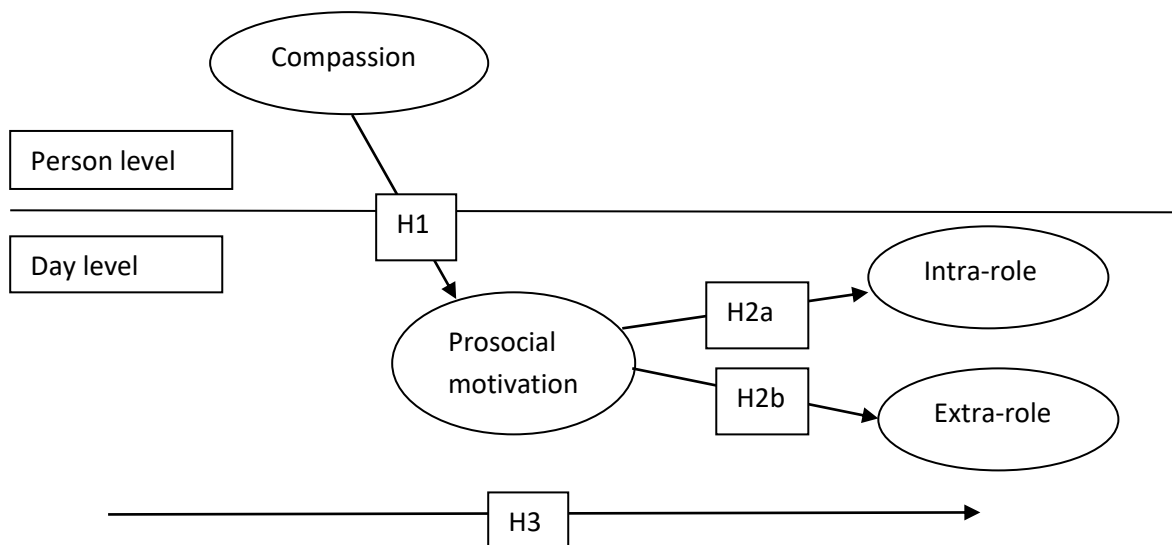
Table 4.4. Mediation tests

| X → | M → | Y → | Sobel test t value |
|------------|----------------------|------------------------|--------------------|
| Compassion | Prosocial motivation | Intra-role performance | 3.979*** |
| Compassion | Prosocial motivation | Extra-role performance | 4.212*** |

*** $p < 0.001$

In this sense, compassion is positively related to prosocial motivation (M2, Table 4.2.), and prosocial motivation is associated with intra-role performance and extra-role performance (M3, Table 4.3.), thereby meeting the requirements of mediation. The results of additional one-tailed Sobel tests (1982) (Table 4.4.) support full positive mediation of prosocial motivation in the relationship between compassion and intra-role performance ($t=3.979$; $p<0.001$), as well as between compassion and extra-role performance ($t=4.212$; $p<0.001$) (Table 4.4.). In sum, Hypothesis 3 is also confirmed. All relationships are summarized in Figure 4.1.

Figure 4.1: Overview of significant relationships



4.5. DISCUSSION

In this study we confirmed our hypothesis. By following individuals over five consecutive working days we found that the most compassionate people have a greater daily prosocial motivation, which positively affects daily (intra-role and extra-role) performance.

Partly because of the norm of self-interest in work settings, the importance of other-focused and prosocial behaviors has been underrepresented in performance research (Meglino & Korsgaard, 2004). This article takes a step forward by focusing on the role of two important prosocial behaviors – compassion and prosocial motivation – and their influence on intra-role and extra-role performance. Therefore, the examination of both compassion and prosocial motivations answers recent calls to move beyond task-

focused and self-focused motivation perspectives toward more other-focused, relational motivation perspectives (Grant, 2007; Meglino & Korsgaard, 2004).

Furthermore, the present study is the first to apply a diary methodology and concurrently examine the roles of compassion and prosocial motivation in the prediction of intra-role and extra-role performance.

In the present study, performance is broken down into intra-role and extra-role in order to determine the effects that compassion and prosocial motivation have on each of them. Literature seems to defend that both constructs are related to extra-role but not so much to intra-role performance (McNeely & Meglino, 1994). In this regard, compassionate and prosocially motivated employees may focus more on carrying out extra-role behaviors, and help other members to achieve their goals at work at the expense of reaching the main objectives in their own work (intra-role performance). By following the innate urge to respond to another's pain, employees may ignore their job assignments in order to attend to the human needs of their co-workers (McNeely & Meglino, 1994). Therefore, individuals are more likely to see others' goals as more important and to increase their willingness to invest time and energy in thinking about and acting on ways to help others, as well as to do so consistently over time (Grant, 2008).

However, our results show that compassion and prosocial motivation benefit both types of performance, i.e., intra-role and extra-role. These findings would be supported by the self-determination theory, which argues that prosocial motivation is associated with productivity to a greater extent when it is intrinsic rather than extrinsic. Since compassion is a powerful intrinsic motivator of action, persistence, performance, and productivity are predicted as being stronger when employees have higher levels of compassion. Therefore, employees are motivated to persist in their tasks toward attaining effective performance and productivity as well as in helping others to achieve their organizational goals.

In sum, empirically, the results demonstrate that both compassion and prosocial motivation are positively related but clearly distinguishable, and that they can thereby interact to predict important outcomes in organizational life.

4.5.1. Theoretical and practical implications

This study makes two main contributions to the emerging literature on compassion. First, it adds new evidence regarding the performance implications of compassion, a large gap in the literature that must be studied (Dutton et al., 2014), by identifying how compassion enhances those performance behaviors that are important in today's turbulent work environment and international growth of the service sector, together with the rise of teamwork (Griffin et al., 2007). Second, it suggests that the performance advantages that accrue from compassion can be better understood by considering prosocial motivation as an explanatory and mediating mechanism.

Therefore, fostering compassion in the workplace can be a good strategy to improve the organization's results. As compassionate behavior cannot be demanded of workers, since it substantially exceeds the demands of their assigned role, managers could design work contexts to cultivate it. Certain working conditions may facilitate the emergence of job compassion. Indeed, jobs can offer different opportunities for employees to interact with each other and receive support and feedback, so that they are more likely to perceive the suffering of others and act to help them.

Therefore, researchers have begun to assess how organizational cultures, climates, routines, and relationships could foster compassion in organizations. There are some factors that seem to drive compassion at work, for example: the trust to share pain (Dutton et al., 2010), high-quality relationships (Eisenberg, 2000), organizational norms, and working group (Clark, 2000), and leaders who bring value and legitimacy to compassion (Dutton et al., 2006), among others.

Thus, the knowledge that both compassion and prosocial motivation play a significant role in enhancing performance may motivate managers to design and implement an organizational culture and structures that embody compassion and prosocial motivation orientations, with the potential to increase the effectiveness of outcomes.

In sum, supporting each other may be beneficial because it makes employees more confident to deal with difficult tasks, thus increasing their performance, and also because it creates a positive work environment that will lead to flourishing organizations.

4.5.2. Limitations and future research

This study is not without its limitations. The first refers to the fact that the study was based on self-report data, which can be susceptible to common-method variance. To reduce this problem, we gathered data through two different types of questionnaires, used person-centered scores in the analyses, and asked people to provide repeated information about their daily behaviors. The temporal separation of the pretest measures and the daily survey may help to reduce method variance.

As both compassion and prosocial motivation take place in a context in which employees relate to other people, colleagues or supervisors can provide information on both constructs. However, for performance, self-reported data can be admissible since such behaviors are not always observable by others (Bolino et al., 2010) and in many cases it is almost impossible to test objective results that are significant indicators of individual performance. Furthermore, other-ratings of performance may also be problematic because of the difficulty involved in obtaining objective data, which can also be manipulated using accounting methods (Dechow et al., 1995).

The second limitation is related to the data collection procedure. In order to obtain reliable and valid data, diary studies must achieve a high level of participant commitment and dedication, since having to answer the same questionnaire for several days in a row places substantial demands on the participant (Hektner et al., 2007). Indeed, asking participants to respond to the same questions on five consecutive days can challenge the disposition of even the most motivated participants, leading to the loss of subjects along the way. To address this issue, the diary we supplied to the participants was short and takes just several minutes to complete. In fact, Reis and Gable (2000) recommended that daily assessments should not exceed a total of 5–7 min. Moreover, participants must also fully understand the protocol. In this sense, the data was collected by technology (online surveys in our case), which may provide more reliable results since researchers can verify whether participants complied with the instructions. A suggestion for future research is that data should be collected from representative samples, for instance, from a single sector using firms of a similar size, in order to compare groups or means. We also believe it would be useful to analyze similar samples from other European countries, in order to compare situations.

4.5.3. Conclusion

The findings presented here suggest that employees who experience the desire to help others to alleviate the suffering of the latter are motivated to act, persist in completing their tasks effectively and productively, and help their colleagues to obtain good results as well. Therefore, maybe it is not true that ‘Nice guys finish last’. In fact, quite the contrary: workers who care about doing good may be indispensable for the better development of the organization as a whole.

CHAPTER 5

**SKEPTICAL THAT COMPASSION
MATTERS IN FIRM PERFORMANCE?
THE ROLE OF INNOVATIVENESS**

Chapter 5

Skeptical that compassion matters in firm performance?

The role of innovativeness

Summary³

The literature examines the relationship between innovativeness and firm performance, and claims there is a positive relationship between compassion and both innovativeness and firm performance. However, no empirical studies analyze these relationships together. This article explores those relationships using SEM with data from 250 innovative organizations. The findings show that both variables—compassion and innovativeness—contribute positively to firm performance. Moreover, this article empirically demonstrates the key role played by innovativeness, which explains the positive relationship between compassion and firm performance, and also directly enhances firm performance. Finally, we discuss how these findings shed light on the role of compassion and innovativeness on firm performance and highlight the theoretical and practical implications that are drawn from the present study.

Key words: *Compassion; Innovativeness; Job Performance*

³ A version of this chapter has been presented at:
XXVIII Jornadas Luso-Espanholas de Gestão Científica

5.1. INTRODUCTION

Technologies are advancing daily in a very fast way. Robotics has begun to significantly replace human labor, which will give rise to even more change in the workplace in the future (Davis, 2016). An organization must have the capacity to perform with excellence at the same time that it adapts to the constant changes that take place in organizational life (Worline & Dutton, 2017). Furthermore, organizations will need to adapt and to create things that have never existed before in order to survive.

Innovation is fast becoming a crucial factor in company performance and survival as a result of the evolution of the changing and competitive environment (Wheelwright & Clark, 1992; Bueno & Ordoñez, 2004). Thompson (1965) defined innovation as the generation, acceptance, and implementation of new ideas, processes, products, or services. In fact, innovation consists in successfully implementing creative ideas within an organization (Myers & Marquis, 1969; Amabile et al., 1996). Acting on creative ideas to put them into production or operation is the cornerstone of innovation capability. The capacity to innovate, i.e., innovativeness (Hult et al., 2002), can be defined as the ability of an organization to successfully adopt or implement new ideas, processes, or products (Damanpour, 1991; Hurley et al., 1998) and to introduce new products into the market or open up new markets by combining a strategic orientation with innovative behavior and processes (Wang & Ahmed, 2004).

A key component in the success of organizations is the extent of their innovativeness (Burns & Stalker, 1961; Kunz et al., 2011; Mizik & Jacobson, 2008; Schumpeter, 1934). It is through innovativeness that industrial managers devise solutions to business problems and challenges, which in turn provide the basis for the survival and success of the firm well into the future (Hult et al., 2002).

So what keeps companies on the forefront of innovation? While it is generally agreed that innovativeness contributes to firm performance (e.g., Hurley & Hult, 1998; Porter, 1990), relatively little is known about the drivers of innovativeness and how those drivers operate via innovativeness to collectively influence performance. In this sense, compassion—*noticing, feeling, sensemaking, and acting to alleviate the suffering of others* (Dutton et al., 2015)—has often been identified as a variable affecting innovation.

The aim of this research is to offer a better understanding of how compassion affects organizational performance through innovativeness. Therefore, this study intends to shed important new light on innovativeness, compassion, and performance and the interrelationships among them, since no study has examined the linkages among these constructs in an integrated manner.

Skeptical about the possibility of compassion working in business? Worline and Dutton (2017) claim that compassion makes strategic advantages more sustainable by enhancing collective capabilities like innovation. Indeed, compassion in organizations bolsters human creativity and the capability for innovation in two ways: first, by motivating new ideas to create trust and psychological safety (Simosko, 2015; Worline & Dutton, 2017), and second, by fostering the exchange of knowledge that enhances learning (Edmonson, 2012; Lin, 2007; Worline & Dutton, 2017). Moreover, the whole process of compassion (Kanov et al., 2004) seems to lead to innovativeness. Compassionate people have the ability to detect problems and needs, to wish to solve them and, finally, to find a solution, that is, a new innovation.

Therefore, based on the review of relevant literature and theoretical conceptualizations, we will argue that the construct of compassion is among the key antecedents of innovativeness.

Compassion can be an essential factor in improving firm performance and a source of sustainable competitive advantage (Worline & Dutton, 2017). Moreover, capabilities that are difficult to imitate or replace—such as acting with compassion—are particularly advantageous in the long term (Barney, 1995). Compassion in organizations also results in a range of valuable outcomes (Lilius et al., 2011) that affect firm performance. Specifically, compassion enhances prosocial behaviors (Batson, 1991), protective functions (Cameron et al., 2004), and positive emotions (Madden et al., 2012), which lead to employee attraction (Frost et al., 2000) and retention (Lilius et al., 2011), affective commitment (Madden et al., 2012), and customer satisfaction (Backhaus & Tikoo, 2004).

However, because compassion is a construct that is still in its infancy, scientifically speaking, few theoretical studies exist on the relationship between compassion and both innovativeness and performance (Dutton et al., 2014). Additionally, to date we have not

found any empirical studies that support these direct relationships. Therefore, it seems vital to empirically demonstrate the great potential of compassion in organizations in relation to two of the most important organizational outcomes—innovativeness and performance.

To examine this gap in the research, we have carried out an empirical study of the 250 firms considered as the most innovative companies according to a report from the Spanish Ministry of Economics. We used structural equation modeling to test our research hypotheses.

Below, we present a review of the literature on the relationships between the constructs used in our research, and an explanation of the methodology. Finally, we offer the results and draw conclusions, as well as outlining the implications and limitations of our study together with proposals for future research.

5.2.- THEORETICAL REVIEW AND RESEARCH HYPOTHESES

In this section, we present the conceptual model (Figure 5.1.) of the hypotheses on the relationships among compassion, innovativeness, and firm performance. Specifically we aim to determine (1) the effect of compassion on innovativeness, (2) the effect of innovativeness on firm performance, and (3) the nature of the relationships between compassion and firm performance, i.e., the role of innovativeness. The linkages proposed among the constructs investigated are illustrated in Figure 5.1.

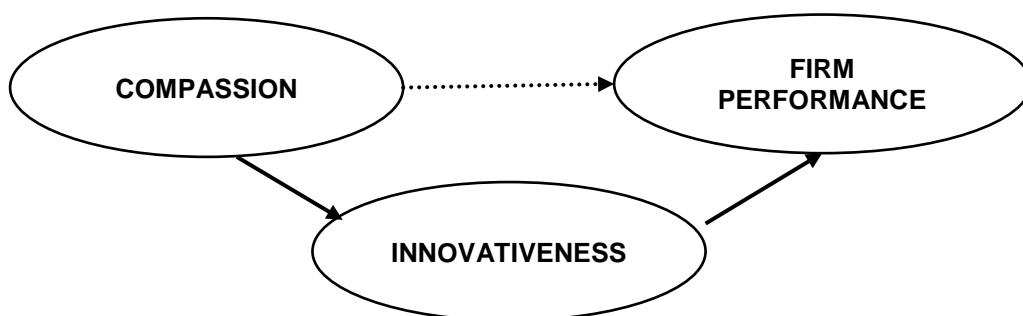


Figure 5.1: Theoretical model of the research

5.2.1 Compassion and innovativeness

Although the terms “innovation” and “innovativeness” are often used interchangeably in management research, there is a key difference between the two concepts (Kunz et al., 2011). Whereas “innovation” focuses on the outcome of firm activity (i.e., goods and services), “innovativeness” refers to the capability of a firm to be open to new ideas and work on new solutions (Crawford & Di Benedetto, 2003). Moreover, innovativeness refers to an enduring characteristic and not to success at one point in time (Hurley & Hult, 1998; Im & Workman, 2004). Therefore, according to Hurley and Hult (1998), innovativeness is openness to new ideas and is a characteristic of the firm’s culture. It is precisely in this capacity for innovation where compassion can play an important role.

Indeed, the whole process of compassion leads to the capacity for innovation. According to Kanov et al. (2004), the first step in the process of compassion is to *notice the suffering* of the other person. It is therefore essential to pay attention to individuals, the circumstances, and the situations that surround them (Miller, 2007). This stage provides the ability to detect what problems and needs people are possibly suffering; the second step is to *feel empathic concern*, meaning putting yourself in others’ shoes, seeing the situation from their perspective, and feeling what the person who is suffering feels. In this way, the desire to solve the problem arises. Moreover, empathy endows innovation teams with ideas for products and services that alleviate suffering, thereby expanding the organization’s effectiveness and customer base (Leonard & Rayport, 1997; Patnaik, 2009). Finally, the third step consists in *acting to ease or eliminate others’ suffering*, that is, acting to find a solution to the user’s need or problem, i.e., a new innovation.

Additionally, compassion bolsters the capability for innovation in two ways: by creating new ideas and by its role in learning and knowledge sharing. Firstly, new ideas and proposals represent the starting point of innovation (Koc & Ceylan, 2006). In this sense, in a compassionate atmosphere one is encouraged to suggest one’s own ideas, and to make constructive criticisms that allow new ideas to be improved. That is because compassion empowers the environment of risk required for innovation (Worline & Dutton, 2017). Indeed, risk-taking is necessary for the generation of new ideas (Amabile et al., 1996), and should therefore be tolerated in order to promote

innovation. In this way, compassion builds trust in the workplace (Simosko, 2015); without this, it would be too risky to share new ideas at work. In fact, if employees are too scared to present a new idea, innovation will never happen.

Therefore, compassion helps people to greet errors and failures with the open-mindedness and open-heartedness that foster learning (Edmondson, 2012). In fact, the second way in which compassion fuels innovation involves its role in learning and knowledge sharing. A number of studies have demonstrated that knowledge sharing is essential because it enables organizations to enhance innovation performance and reduce redundant learning efforts (Calantone et al., 2002; Scarbrough, 2003). Therefore, many scholars stress the importance of knowledge sharing to enhancing innovation capability (Jantunen, 2005; Liebowitz, 2002; Lin, 2006, 2007) by fostering the capability for faster problem-solving and an enhanced rapid reaction to new information. Specifically, employee willingness to both donate and collect knowledge enables the firm to improve its innovation capability (Lin, 2007). In this sense, individual motivators may enable employee willingness to share knowledge (Wasko & Faraj, 2005). Indeed, employees are motivated when they think that knowledge sharing behaviors will be worth the effort as well as being able to help others (Lin, 2007).

In addition, previous research shows that employees are intrinsically motivated to contribute knowledge because engaging in intellectual pursuits and solving problems is challenging or pleasurable, and because they enjoy helping others (Wasko & Faraj, 2000, 2005). Solving the problems of others and helping to alleviate their suffering derive from the concept of compassion. Therefore, employees who feel pleasure in sharing knowledge and thus in helping others tend to be more motivated to donate and collect knowledge with colleagues (Lin, 2007).

In sum, the call for compassion in people's work can stimulate human creativity and the sharing of knowledge that fuels innovation. Consequently, we can hypothesize:

Hypothesis 1: *Compassion has a positive effect on innovativeness*

5.2.2 Innovativeness and firm performance

Due to the heightened level of competition and shortened product life cycles, firms' ability to generate innovations may be more important than ever in allowing them to

improve performance and maintain competitive advantage (Artz et al., 2010). Therefore, the adoption of innovation is generally intended to contribute to the performance of the firm (e.g., Damanpour, 1991). Firms must adopt innovations over time and the most important innovations are those that allow the firm to achieve some sort of competitive advantage, thereby contributing to its performance (e.g., Damanpour, 1991; Henard & Szymanski, 2001; Porter, 1990).

Specifically, innovation helps the company to deal with the turbulence of the external environment and is one of the key drivers of long-term success in business, particularly in dynamic markets (Baker & Sinkula, 2002; Balkin et al., 2000; Darroch & McNaughton, 2002; Lyon & Ferrier, 2002; Scherer, 1992; Utterback, 1994; Vrakking, 1990; Wolfe, 1994).

In fact, management scholars emphasize the key role that innovation plays in enhancing a firm's competitive advantage (Baker & Sinkula, 2002; Balkin et al., 2000; Darroch & McNaughton, 2002; Lyon & Ferrier, 2002; Utterback, 1994; Vrakking, 1990; Wolfe, 1994). Specifically, the positive effect of a firm's innovativeness on its competitive advantages has been demonstrated empirically many times in the literature (Kleinschmidt & Cooper, 1991; Sorescu et al., 2003).

Companies with the capacity to innovate will be able to respond to challenges faster and to exploit new products and market opportunities better than non-innovative companies (Brown & Eisenhard, 1995; Miles and Snow, 1978). Most of the broad empirical studies on the relation between innovation and performance provide evidence that this relation is positive (Bierly & Chakrabarti, 1996; Brown & Eisenhard, 1995; Caves & Ghemawat, 1992; Damanpour et al., 1989; Hansen et al., 1999; Hult et al., 2004; Roberts, 1999; Schulz & Jobe, 2001; Thornhill, 2006; Weerawardena et al., 2006; Wheelwright & Clark, 1992). Calantone et al. (2002) developed a framework for studying the relationships between learning orientation, firm innovativeness, and firm performance. Their study revealed that firm innovativeness is positively related to firm performance.

Since the theory and most of the empirical studies suggest a positive relationship between innovative capacity and firm performance, it can be hypothesized:

Hypothesis 2: *The higher the firm's innovativeness is, the greater the firm's performance will be.*

5.2.3 Compassion and firm performance mediated through innovativeness

While research on compassion at work is still relatively limited, there is growing evidence of its importance for organizations. It is challenging to show direct links between compassion and firm performance, but a number of studies reveal a range of valuable individual and organizational outcomes associated with compassion (Lilius et al., 2011).

Experiencing compassion within the organization can provide positive benefits for all its members. That is, feelings of compassion have several beneficial effects for the person who is suffering, for the provider of compassion, and for third parties who witness or hear about compassion at work (Dutton et al., 2014). Those experiences of compassion for givers, takers, and even witnesses are significantly related to commitment and employees' intentions to stay with their organizations (Lilius et al., 2008). For instance, work units high in compassion experience lower rates of employee turnover (Lilius et al., 2011) and attract more new members than do work units lower in compassion (Frost et al., 2000). Furthermore, experiencing compassion can offer indirect benefits for other employees as a result of improved affective commitment, positive emotions, and employee attraction and retention (Madden et al., 2012). That is, compassion in organizational settings results in more positive attitudes such as organizational commitment and job satisfaction.

Overall, virtuous behavior such as compassion seems to have a positive impact on firm performance through both the generation of positive spirals of prosocial behavior (Batson, 1991) and protective functions that strengthen the organization in challenging times (Cameron et al., 2004). In addition, employees' positive attitudes toward their company and their jobs lead to positive employee behaviors toward customers that in turn positively affect customer satisfaction (Heskett et al., 1997; Morrison, 1995; Rucci et al., 1997).

Furthermore, compassion matters for six types of strategic advantage that affect firm performance: innovation, service quality, collaboration, retaining talented people, employee and customer engagement, and adaptability to change (Worline & Dutton,

2017). In this sense, the majority of the literature seems to agree that compassion has important benefits for organizations, implying that it promotes firm performance.

In contrast, a climate of suffering within organizations has serious implications for organizational performance and productivity (Kanov et al., 2004). Indeed, suffering at work is a hidden cost to human capability (Frost, 1999). It has been estimated that grief costs business several billions of dollars a year, in terms of decreased individual productivity (Zaslow, 2002). Moreover, estimates of losses related to suffering in the company stem from absenteeism, turnover, diminished productivity, and medical, legal, and insurance costs (Rosch, 2001). However, financial cost estimates do not do justice to the emotional and physical costs of human pain. In fact, the costs extend beyond financial losses to include a variety of psychological, physiological, and interpersonal outcomes such as a diminished sense of self-worth, a weakened immune system, and workplace sabotage (Kanov et al., 2004). Compassion, a form of interpersonal caring, reduces the costs of suffering while also providing other gains.

While the literature is almost unanimous in claiming that compassion creates strategic advantages, there is much less discussion about the mechanisms through which compassion can generate such favorable results. For this reason, more research that considers the impacts of compassion on job performance is clearly warranted (Dutton et al., 2014). Moreover, the idea that compassion might improve firm performance has been theorized, but no empirical evidence has been found to support it.

Therefore, merely having a high level of compassion may not necessarily improve firm performance, but rather it must be combined with other firm capabilities (e.g., innovativeness) to produce positive effects. Indeed, firm performance depends directly on different internal and external organizational contingencies and variables (Thoumrungroje & Tansuhaj, 2005), which makes accurate determinations of its causes difficult to attain. In order to model the compassion–firm performance relationship, other dependent variables that are more directly sensitive to compassion and performance are recommended.

In this sense, innovation capability is considered as one of the most important determinants of firm performance (Mone, 1998), a finding supported by many empirical

studies (Cooper, 2000; Cooper & Kleinschmidt, 1987). Likewise, the diffusion of innovation literature also confirms this view (Rogers, 1983, 1995).

Compassion that is based on relationships and relatedness (Rynes et al., 2012) has a lot to contribute to the capability for innovation. Indeed, innovation requires compassion in many ways (Worline & Dutton, 2017). As Nonaka (1994) suggested, innovation occurs when employees share their knowledge with the organization and when this shared knowledge generates new and common insights. Moreover, innovation and creativity take place when people work in a safe environment and warm atmosphere full of opportunities for promoting new ideas (Edmondson & Zhike, 2014). Hence the role of compassion is crucial in building warm and positive environments which lead to innovation. In this sense, compassion influences relationships with work colleagues, which in turn enables people to work together in order to reach shared goals, fully and innovatively (Worline & Dutton, 2017).

Consequently, innovation is considered to have a direct effect on firm performance (Wheelwright & Clark, 1992; West & Iansiti, 2003; Brockman & Morgan, 2003) and can be considered as a more precise dependent variable of compassion than firm performance.

With all these considerations taking shape together, in this research we suggest that innovativeness could explain the relationship between compassion and firm performance. Thus, we suggest the following hypothesis:

Hypothesis 3: *Innovativeness acts as a mediating variable between compassion and firm performance.*

5.3. Research methodology

5.3.1 Participants and procedure

In order to test the hypotheses, we designed a questionnaire addressed to the Spanish companies considered as the most innovative companies according to a report from the Spanish Ministry of Economy. We formed a stratified sample of 250 firms, and the number of responses exceeded the minimum threshold of 100 subjects necessary for the application of structural equation methodology, and to be able to test the psychometric properties of the measurement scales (Spector, 1992; Williams et al., 2004).

In each company the data were collected from two different respondents—the HR Manager and the General Manager—through questionnaires in order to prevent the common method bias. Given their position, we consider that these managers are capable of providing a fairly accurate picture of certain important aspects of their organization, since they receive information from a wide range of departments and workers and are therefore a very valuable source of information with which to evaluate the different variables of the organization.

5.3.2 Measurement of the variables

Compassion was measured through the compassion scale by Petchsawang and Duchon (2009). It consists of four items. An example of the items is: “*I am aware of my co-workers’ needs*”.

Innovativeness was measured by four items from the scale by Calantone et al. (2002). For example: “*Our company often tests new ideas*”.

Firm performance was measured by four items from the adapted scale by Tippins and Sohi (2003). An example is: “*Please rate your firm’s performance over the last two years compared to your competing firms: e.g., Customer retention*”.

Respondents answered using a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). All scales met the criterion of internal consistency (alpha), with values above .70 (Nunnally & Bernstein, 1994). The alpha coefficients for the three scales were 0.943, 0.849, and 0.851, respectively. This indicates the degree to which a set of items measure a single unidimensional factor construct.

5.3.3 Data analyses

The first step consisted in analyzing the internal consistency of the scales (Cronbach's alpha) and descriptive analyses using SPSS version 22.0. The values of Cronbach’s alpha coefficient exceed 0.80, that is, they are above the minimum accepted value of 0.7 (Nunnally & Bernstein, 1994).

In addition, we used structural equation modeling (SEM) methods, as implemented by analysis of moment structures (AMOS, version 22.0) (Arbuckle, 1997), to test the research model using maximum likelihood estimation methods.

Following the procedure used by Tippins and Sohi (2003), we checked for the presence of a mediating effect by carrying out a comparison between a direct effects model and another model including a mediator variable (innovativeness). These two models are estimated and assessed to detect whether there are significant differences between them (Tippins & Sohi, 2003).

5.4 RESULTS

The data analysis begins with the descriptive statistics. Table 5.1., below, exhibits the means, standard deviations, factor correlations, and Cronbach's alphas of the study variables.

In order to test Hypothesis 3, we must evaluate the fit of the mediating effect model. The results of the analysis of the theoretical model confirm an adequate fit of the model with the data used (Chi square = 70,379; degrees of freedom = 50; $p = 0.030$; Comparative Fit Index: 0.989; Bentler-Bonnet Normed Fit Index = 0.963; Tucker Lewis Index = 0.985; Root Mean Square Error of Approximation = 0.040).

To test whether innovativeness mediates between compassion and firm performance (Hypothesis 3), we followed the approach adopted by Tippins and Sohi (2003). This approach involves estimating two models, a direct effect model and a mediating effect model, together with their sequential analysis.

The direct effect model tests the effect of independent variables on dependent variables. For this mediation to exist, the coefficient in the direct effects model—referring to the effect of compassion on firm performance—must be significant for testing of the mediator effect to continue. A second model (partial mediation) examined the same relationship with innovativeness acting as a mediator.

Tippins and Sohi (2003) also indicated four conditions that must be satisfied in order to confirm mediation: First, the mediation model explains more variance in firm performance than the direct effect model (0.30 compared to 0.03). Second, in the mediation effect model, there must be a significant relationship between compassion and innovativeness (Hypothesis 1: $\beta_1 = 0.182$; $t = 2.493$, $p < 0.013$). Third, the significant relationship between compassion and firm performance indicated in the direct effect model ($\beta_1 = 0.159$; $t = 2.264$, $p < 0.024$) becomes diminished in the

mediation model ($\beta_1 = 0.036$; $t = 1.006$ $p < 0.314$). In fact, this relationship turns to non-significant thereby showing full mediation. According to Baron and Kenny (1986), if, after inclusion of the mediator, the previously significant relationship between compassion and firm performance turns to non-significance, there is full mediation, whereas, if this relationship becomes significantly weaker, there is partial mediation (Demerouti et al., 2015). And fourth, there is a significant relationship between innovativeness and firm performance (Hypothesis 2: $\beta_1 = 0.529$; $t = 5.623$, $p < 0.001$). Thus, the mediation model represents a significant improvement over the direct effects model. The fit indexes for the models are offered in Figure 5.2.

Furthermore, this is full mediation ($p > .05$, not significant). According to Baron and Kenny (1986), if, after inclusion of the mediator, the previously significant relationship between compassion and firm performance turns to nonsignificance, there is full mediation, while, if this relationship becomes significantly weaker, there is partial mediation.

Table 5.1.: Means, standard deviations, alpha coefficients, and correlation coefficients for test variables.

| | Mean | SD | 1 | 2 | 3 |
|--------------------|-------|-------|---------|---------|---------|
| 1 Compassion | 5,391 | 0,984 | (0.943) | | |
| 2 Innovativeness | 5,515 | 0,925 | 0,152* | (0.849) | |
| 3 Firm performance | 5,119 | 1,153 | 0,156* | 0,471** | (0.851) |

Note: N = 250

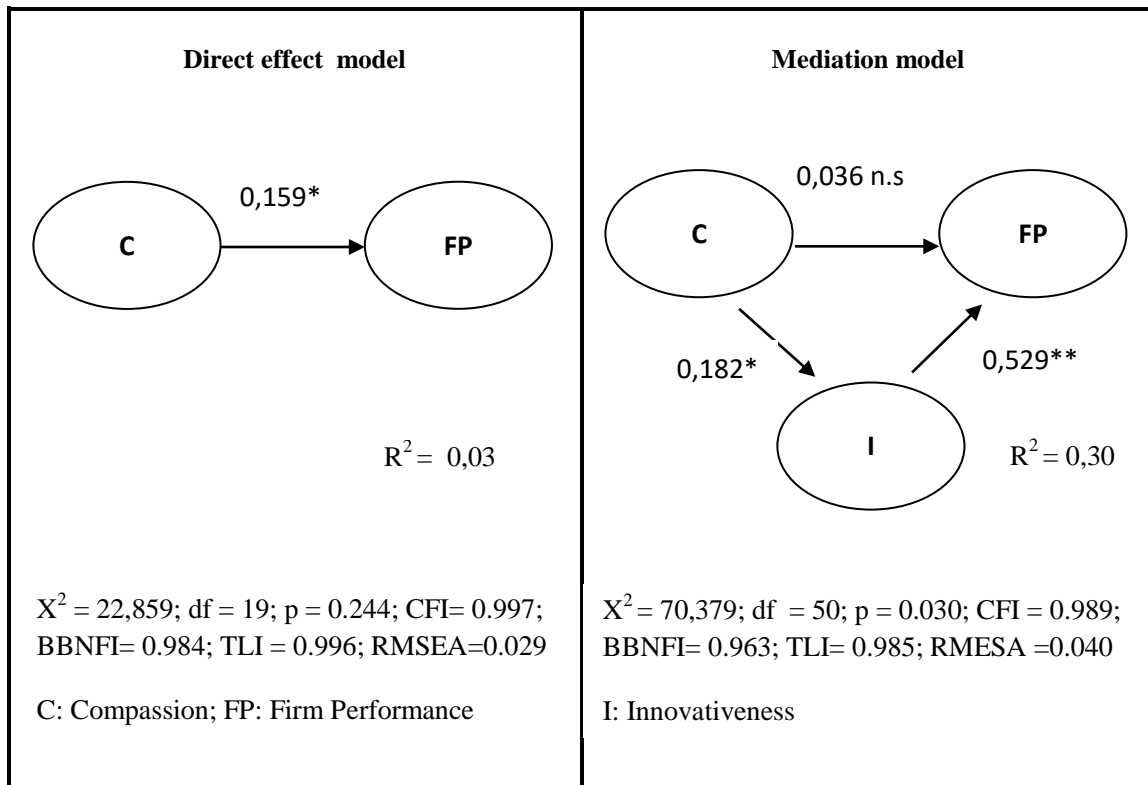
Cronbach's alpha coefficient is reported on the diagonal, in parentheses

** Statistically significant correlation coefficient ($p < 0.01$) (two-tailed)

* Statistically significant correlation coefficient ($p < 0.05$) (two-tailed)

These four points provide evidence for our hypotheses. First, we verify the existence of a significant relationship between compassion and innovativeness (Hypothesis 1). Second, a positive relationship between innovativeness and firm performance is also confirmed (Hypothesis 2). Finally, the relationship between compassion and firm performance is mediated by innovativeness, which supports Hypothesis 3. In other words, the relationship between compassion and firm performance occurs through

innovativeness (Figure 5.2.).



*** Significant correlation ($p < 0,001$)

* Significant correlation ($p < 0,05$)

Figure 5.2. Direct effect and mediation model

5.5. DISCUSSION

The present study addresses the impact of compassion on performance and the key role of innovativeness in a comprehensive, empirically verified model. We thereby fill a significant gap in the understanding of innovativeness, the effect of compassion on innovativeness, the nature of relationships between compassion and performance, and the effect of innovativeness on firm performance.

Results are consistent with the proposed model. First, compassion has a positive and indirect effect on firm performance, mediated by innovativeness. Innovativeness therefore appears to explain why compassion has a positive effect on firm performance. Second, our study also provides empirical evidence that compassion is positively related to innovativeness. We show that compassion is important in generating the capacity for

innovation. Third, and finally, this study presents empirical evidence that innovativeness increases firm performance.

The literature suggests that empirical research offering a more complete view of the mechanism by which compassion contributes to improving firm performance and a better understanding of this relationship is clearly necessary (Dutton et al., 2014).

To this end, we have conducted the empirical research we describe in this article, in which we introduce a new variable into the relationship between compassion and firm performance: innovativeness. In this research, we suggest that compassion between the members of an organization could encourage certain behaviors or actions involving risk and working together that may facilitate the capacity for creating new ideas, the starting point for innovation (Koc & Ceylan, 2006). Therefore, this willingness to work together and take risks that compassion leads to could foster some dimensions or factors promoting innovativeness (Simosko, 2015; Worline & Dutton, 2017).

On the other hand, compassion also increases an individual's willingness to share valuable knowledge with others and the receipt of useful knowledge (Lin, 2007), which is an essential element to enhance the capacity for innovation (Jantunen, 2005; Liebowitz, 2002; Lin, 2006, 2007).

Hence, in an environment of compassion among co-workers, supervisors, subordinates, and throughout the organization as a whole, innovation is more likely to occur because workers are more willing to give useful knowledge and to listen and to absorb others' knowledge. The literature has shown that enhanced levels of innovativeness positively impact performance (e.g., Calantone et al., 2002; Hult et al., 2004; Wheelwright & Clark, 1992).

In sum, the empirical findings confirm innovativeness as an important determinant of firm performance and its role as a mediator in the relationship between compassion and performance. This implies that while innovativeness is an important direct driver of performance, it also appears to be a necessary mediator of the link between compassion and firm performance. That is, without a strong innovative capability, compassion may be of little value to achieve the performance objectives of the firm. In other words, compassion is not in itself a guarantee of improving firm performance, but the development of innovativeness is necessary for it to occur.

Thus, the results of this empirical research show that compassion would facilitate innovation, which would result in better firm performance.

Nevertheless, organizational performance is a very complex concept that can be affected by a multitude of internal and external organizational variables (Thoumrungroje & Tansuhaj, 2005), which makes it difficult to determine its causes with precision.

5.5.1. Theoretical and practical implications

The evidence introduced here implies that the relationship between compassion and innovativeness serves to provide better firm performance and it is therefore important to understand the two concepts.

Our findings have important implications for the innovativeness and compassion literatures. First, our research contributes to the innovativeness literature by analyzing and empirically demonstrating the essential role it plays in explaining the positive relationship between compassion and firm performance, while it also directly enhances firm performance. In addition, this paper contributes to the compassion literature by demonstrating its key role in generating innovativeness, which in turn affects firm performance.

Similarly, these academic contributions also have repercussions in the applied business fields. Compassion could seem to cause workers to adopt certain conducts or behaviors that appear to be linked to innovativeness. In so much that innovativeness is critical for organizational success, compassion appears to be an important orientation for managers to foster. This study suggests that organizations could foster compassion among the individuals of an organization with the aim of improving the firm's innovation capability.

Therefore, the task for management would be to design and implement an organizational culture that embodies compassion orientations. This study therefore emphasizes the need to facilitate compassion in organizations in order to promote innovativeness and also improvements in firm performance.

So we offer managers a new element to be added to the list of factors facilitating innovativeness, that is, fostering compassion throughout the organization as a whole. In

other words, organizations and HR managers could use compassion as a tool that would help organizations to improve their capacity for innovation and, therefore, their performance.

5.5.2. Limitations and future research

Despite these results, our research does have certain limitations that should be highlighted. Firstly, the study was cross-sectional and, by nature, the relationships evidenced therefore reflect a snapshot in time. Indeed, compassion and innovativeness may have long-term effects on firm performance—an aspect that was not considered in this paper, since our study was not longitudinal. Future longitudinal studies might evaluate the long-term effects of compassion and innovativeness on firm performance.

Secondly, another limit is the causal direction between the constructs taken into account in the model. In order to know the true direction of causality, transversal-type studies are necessary. This limitation is particularly important in mediation models, like ours, as the term mediation supposes a particular causal direction (Colquitt et al., 2007). In this sense, research results could be improved through qualitative studies, or by carrying out case studies. Future research is necessary to discover the mechanisms through which compassion influences certain organizational results.

Thirdly, our study is based on a heterogeneous sample in terms of size and industrial sector, which may affect firms' organizational performance and limit the generalizations of our results. Future studies could carry out this research in a specific sector using firms of a similar size. We also believe it would be appropriate to analyze similar samples from other countries to know whether the results of this research can be generalized to other countries with different cultures.

Fourthly, the use of subjective performance evaluation measures can also be considered as a measurement limitation (Venkatraman, 1989). This option was chosen because of the difficulty involved in obtaining objective data, which can also be manipulated using accounting methods (Dechow et al., 1995). Although managers' perception of performance has been a source of information in previous studies (e.g., Mallén et al., 2015; Rodríguez et al., 2016), future research could improve these deficiencies by using objective data.

Nevertheless, the strength of our study is that it eliminates potential bias because we had two respondents in each company (general manager and HR manager). Therefore, our findings are robust, since the measures are collecting from multiple respondents in each company.

Finally, we must point out that this paper is just the first step in the study of the relationship among compassion, innovativeness, and firm performance. Many studies can and should be conducted in this field to better understand these relationships in order to improve the individual and organizational outcomes.

5.5.3. Conclusion

We hope that our findings lead to improved managerial practices and future research that delves more deeply into these constructs and their interrelationships in a variety of settings among firms. We believe that far more could be done to systematically test the effects of interpersonal compassion at work on a broader set of dependent variables.

CHAPTER 6

**DISCUSSION AND CONCLUSIONS OF
THE DOCTORAL THESIS**

Chapter 6

Discussion and Conclusions of the doctoral thesis

6.1. GENERAL DISCUSSION

The main objective of the current thesis was to study compassion in depth in order to answer some of the research questions that require further investigation: the nature, determinants, and consequences of compassion in an organization. Specifically, I have attempted to answer the two major questions that opened the present work: **“Why does compassion matter at work, beyond the obvious and compelling reasons of humanity?”**, and **“How is compassion created, maintained, and reinforced?”**

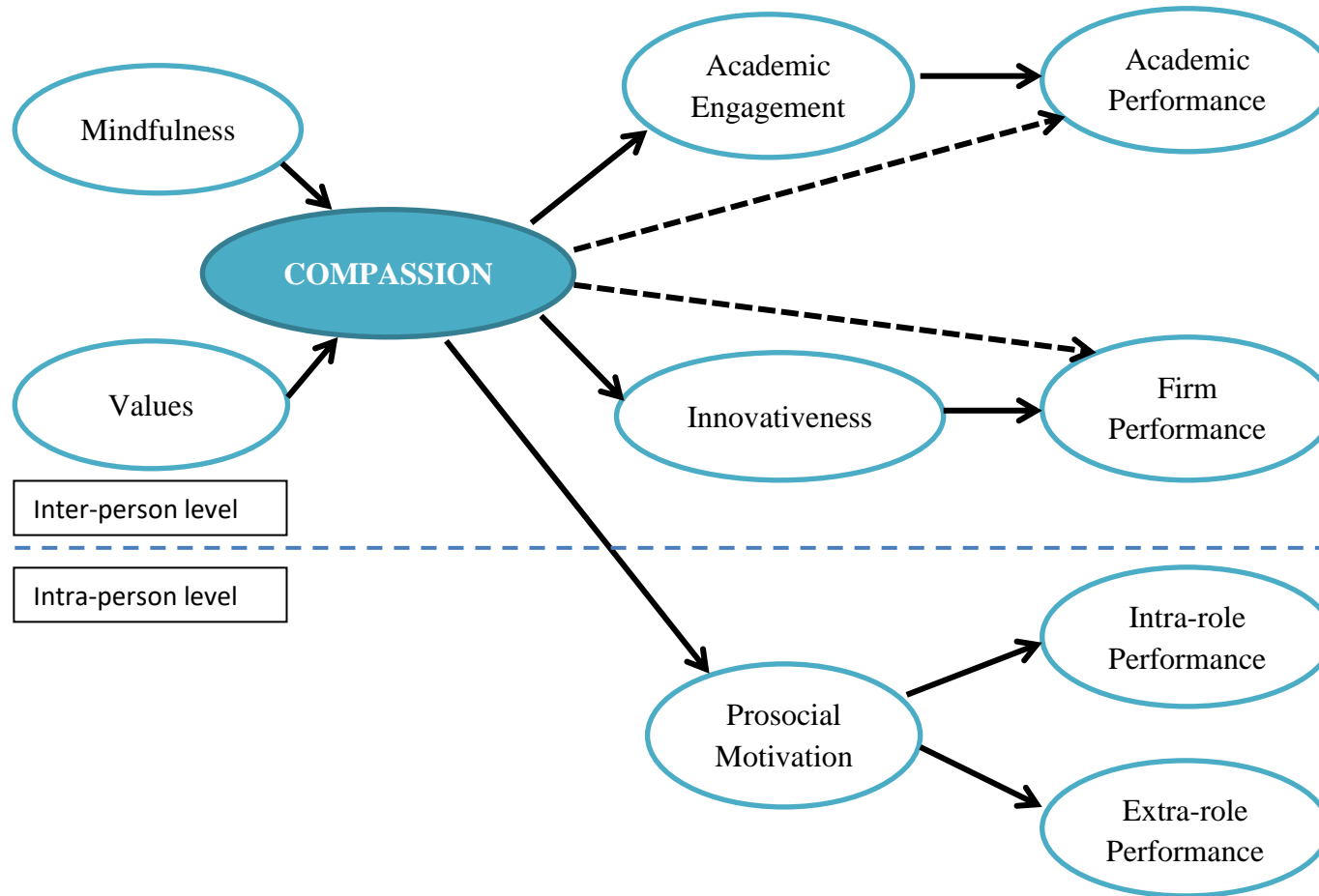
To do so, several antecedents and consequences of compassion have been described and explored throughout four chapters, which contain four empirical studies. The four empirical studies have been carried out in different work domains (i.e., a heterogeneous sample of workers) and study settings (i.e., university students) and countries (i.e., Spain and Finland). Moreover, in order to fulfill the main research objectives, different statistical methods have been used (i.e., cross-sectional, longitudinal, Structural Equation Modeling, and Multilevel Analyses).

Particularly, the main research of the current thesis can be summarized as follows: (1) to analyze the relationship between personal values and compassion by determining what values positively affect compassion to a greater extent; (2) to know how mindfulness affects compassion and the repercussion of this relationship in academic engagement and academic performance; (3) to examine whether the most compassionate people have greater daily prosocial motivation, leading to better daily intra-role and extra-role performance; and (4) to offer a better understanding of how compassion affects firm performance by introducing innovativeness as a mediator variable.

These research questions and the results obtained in the current thesis will be discussed in the following sections. Moreover, the main contributions of these results are presented in Figure 6.1. Finally, limitations of this thesis as well as future research and practical implications will be discussed. This integration aims to provide insightful

information about compassion, taking into account both its antecedents and its daily consequences for people and organizations as a whole.

Figure 6. 1. Integrated model with main finding



6.2. SUMMARY OF THE MAIN FINDING

First of all, we have begun by analyzing something as basic, but not unimportant, as what kind of values predominate in compassionate people. Next, we wanted to study an integral model that collected both the background and the consequences of compassion at the individual level. For this reason, it has been taken into account how mindfulness affects the level of compassion and what repercussions it has for the individual who exercises it, in terms of both well-being and performance. With the aim of continuing to delve deeper into the behaviors involved in being compassionate, we have analyzed how people act in their workplace in their day-to-day activity, and how this affects both their intra-role and extra-role performance. Finally, the last study is aimed at knowing how compassion affects organizational results. That is, it broadens the scope of the impact of compassion to the organization as a whole, studying how it improves innovation capacity and firm performance. Each relationship is shown separately below.

6.2.1. (1) Antecedents: Personal values and compassion

The first empirical study of this thesis (Chapter 2) attempted to answer the follow research question: What are the values that prevail in compassionate people?

Therefore, the primary aim of this study was to test the role of personal values in the level of compassion of business university students in two countries (i.e., Spain and Finland).

Results from regression revealed that across two distinct cultural samples, the more people endorsed values related to self-transcendence and openness to change, the stronger the link to higher levels of compassion is. In relation to whether the structures of core values are consistent across cultures, between-country differences were small, as expected, because the two countries under study are European and their cultures are not too different.

The essential result of this study is that in European cultures, such as Spain or Finland, an environment that emphasizes values of self-transcendence and openness to change is likely to encourage compassion, while emphasizing values of self-enhancement is likely to discourage it. These results are consistent, since people act in a

way that allows them to attain their values and avoid those actions that conflict with their values.

Therefore, a person whose predominant values are concerned with the welfare of others and who also gives value to their own independence to act as they believe is right is very likely to act compassionately when they see the suffering of others. In contrast, when the predominant values that a person possesses are directed toward increasing the power of oneself and focus on one's own interests, it will be very difficult for that person to be able to notice and feel the suffering of others, make sense of it and act with the purpose of alleviating their suffering. At all times I speak of predominant values because we must not forget that all individuals have values: the difference lies in the degree or the importance that they give to each one.

In relation to compassion, how suffering resonates with cultural and organizational values is part of the complex landscape of compassion at work. In each organization, compassion could unfold very differently depending on the organizational shared values. When other-oriented emotions (like compassion) are at the core of an organization's culture, with the emphasis on values that support shared humanity or, for instance, the common good (like self-transcendence and openness), it is likely that people will regard others' suffering as relevant or worthy of their attention and effort.

Hence, it is important to develop approaches that examine whether and how values influence compassion. As self-transcendence and openness to change influence helping behavior such as compassion, the development of intervention programs designed to enhance these types of values would be desirable.

Studying the values that affect compassion is a great step forward in gaining an in-depth knowledge of the nature of compassion. On the one hand, it helps to understand why some people are more compassionate than others and, on the other, it shows what values should be strengthened so that compassion increases.

6.2.2. (2) Antecedents and consequences: Mindfulness, compassion, academic engagement, and academic performance

In study 2, presented in the third chapter of the thesis, an attempt was made to broaden our understanding of, on the one hand, what mechanisms facilitate compassion,

and, on the other, how compassion affects the individual's engagement and, finally, how these relationships influence academic performance. Specifically, I have tried to answer two questions: How can people develop the capacity for compassion? How can acting compassionately affect academic engagement and academic performance? The first one relates to the antecedents and the second to the consequences of compassion.

Therefore, the main objective was to explore which mechanism enhances compassion and how compassion mediated the relationship between mindfulness and academic engagement leading to increased levels of academic performance.

Structural Equation Modeling (SEM) reveals that mindfulness facilitates students' compassion and this will lead to increased levels of academic engagement and, consequently, of academic performance.

The first step for compassion to arise is to notice the suffering of others. In this sense, mindfulness helps to detect this suffering, since it puts people in contact with the present moment and not only focus on their own problems and thoughts (Vilardaga, 2009). In this way, they are able not only to notice but also to feel the suffering of others. However, feeling empathic concern and acting accordingly is not easy. On many occasions people are not able to cope with a situation that can cause suffering because they believe they do not have the necessary resources to manage their own emotions (Lazarus & Folkman, 1984). When this occurs, the individual will not act compassionately, but will try to avoid that situation by not becoming involved in it. In this sense, mindfulness allows more empathic concerns and therefore helps the process of compassion. At the same time, it increases the levels of self-efficacy of the individual, which helps them to deal with the suffering of others and therefore leads them to perform compassionate acts in order to alleviate the suffering of others. In other words, people who possess a high degree of awareness, i.e., mindfulness, are able to notice the suffering of others and to reduce the threats that can be caused to oneself when witnessing the suffering of others.

Focusing on the study of the consequences, I found that compassion is not directly related to academic performance. However, it is linked to it through academic engagement. It seems that compassion raises the level of engagement resulting from the

pleasure of helping others (Stamm, 2002). In this way, students achieve their basic needs and feel more committed and intrinsically motivated with their studies.

Moreover, by improving the educational experience and by being more attentive and involved in the activities that students are carrying out (Leroy et al., 2013), engagement is improved, which leads to higher academic performance. But when the benefits of mindfulness focus on compassion, engagement is much higher and this affects the achievement of better academic performance.

Mindfulness is becoming increasingly important in educational as well as work settings due to the great benefits it brings. Knowing and empirically checking how it affects compassion is an important contribution to existing literature on both mindfulness and compassion.

At the same time, this study has also been able to expand knowledge about compassion and performance, specifically in the university context, as well as the role played by academic engagement in this relationship.

Therefore, until now we have seen several antecedents of compassion and the repercussion that it has on certain variables in the educational context. However, throughout the thesis the consequences of compassion in work settings have been explored in greater depth with more complex statistical studies, which are detailed below.

6.2.3. (3) Consequences: Prosocial motivation and job performance

The third empirical study (Chapter 4) looked at how compassion affects workers' daily behaviors, which in turn have an impact on their performance. Specifically, I have tried to answer the following research question: What is the relationship between compassion and performance considering daily prosocial motivation?

The aim of this study was to examine whether the most compassionate people have greater daily prosocial motivation leading to better daily performance at work.

The data used in this study were collected from a sample of 80 workers from different occupational sectors over five consecutive working days. A quantitative daily diary approach and multilevel design were used to test the hypotheses. This study is

powerful because it targets the period when people and their environments are in flux, and it yields fine-grained data on mediating variables during that period (Bolger et al., 2003).

The results from multilevel analyses revealed that people who are compassionate at work are prosocially motivated in their daily labors and this leads to better job performance. This study therefore provides new empirical knowledge about the effect of proactive behaviors on job performance, a field that still needs much exploration.

Individuals who notice, feel, and act to alleviate the suffering of others feel a greater prosocial motivation. Not only do they strive to achieve their tasks effectively (intra-role performance), but they also help their colleagues to obtain optimal results (extra-role performance). In other words, compassionate employees are motivated to persist in their tasks toward attaining effective performance and productivity as well as in helping others to achieve their organizational goals. Therefore, compassion seems to improve both intra-role and extra-role performance.

As theoretical implications, the examination of both compassion and prosocial motivations answers recent calls to move beyond task-focused and self-focused motivation perspectives toward more other-focused, relational motivation perspectives (Grant, 2007). It also shows that compassion positively affects intra- and extra-role performance.

Furthermore, compassion can affect more clearly the performance that is related to proactive behaviors, i.e., extra-role performance. However, article 3 shows that intra-role performance is also increased by combining compassion with prosocial motivation. Therefore, compassionate people carry out behaviors related to prosocial motivation in their day-to-day activities and this leads to an increase in individual performance, both formal and informal, which will have great benefits for the organization and for all its members.

6.2.4. (4) Innovativeness and firm performance

Finally, the fourth empirical study (Chapter 5) attempted to answer the last research question: skeptical about the possibility of compassion working in business? Specifically, I studied the consequences of compassion in business, observing how

compassion acts in relation to the innovation capacity of the firm and performance in the workplace.

The objective of this study was to know the relationship between compassion and firm performance, by analyzing the key role played by the capacity for innovation in this relationship.

SEM revealed innovativeness as an important determinant of firm performance and its role as a mediator in the relationship between compassion and performance. That is, compassion increases the innovative capacity of the firm, and this is precisely what causes an increase in firm performance. Since the capacity for innovation is a key factor for performance, knowing how compassion can increase it is the greatest contribution of this study.

Compassion seems to affect innovativeness through creating environments of trust that increase people's creativity (Simosko, 2015; Worline & Dutton, 2017). Compassion also increases an individual's willingness to share valuable knowledge with others and the receipt of useful knowledge, which is an essential element to enhance the capacity for innovation (Lin, 2007). Therefore, the results show that compassion does matter in business. Perhaps it does not have a direct relationship with performance, but it contributes to improving the capacity for innovation, a mechanism through which individual and organizational performance as a whole increases.

With all this, compassion contributes to making companies more innovative and, with this, providing them with the capacity to survive and position themselves in an increasingly changing and competitive environment.

In sum, this study contributes to the compassion literature by demonstrating its key role in generating innovativeness, which in turn affects job performance. Likewise, it also contributes to the innovativeness literature by analyzing and empirically demonstrating the essential role it plays in explaining the positive relationship between compassion and firm performance, while it also directly enhances job performance.

6.3. PRACTICAL IMPLICATIONS

Taken together these results yield valuable insights for the development of compassion in organizations. Specifically, the aim of this study was to explore and test, on the one hand, how compassion matters at work, and, on the other, how compassion is born, and how it affects engagement, prosocial motivation, innovativeness, and performance. In this section I will show how these results can be transferred to a practical application.

Aligned with the notion of compassion, these results present factors that facilitate the compassion process in organizations with relevant outcomes for both individuals and organizations. Therefore, given the important benefits of compassion at work discussed above, organizations and individuals within them must reduce organizational barriers to noticing co-workers' suffering, feeling that suffering, and acting to alleviate it, and additionally they must also strengthen the contextual enablers of compassion.

To enhance compassion in organizations, first the processes by which compassion can be enhanced in individuals must be understood. Specifically, according to the theory of Atkins and Parker (2012), mindfulness processes support the capacity to be compassionate, while self-transcendence and openness to change values motivate efforts to engage in compassionate action.

Therefore, the studies conducted show what kind of values should be strengthened to increase levels of compassion. In particular, self-transcendence and openness to change are the values that should be sought in organizations to achieve more compassionate environments. This is due to the fact that self-transcendence reflects a motivation to connect with others and caring for the well-being of others, and openness to change reflects a motivation for independent action, creativity, and pleasure (see Schwartz, 1992).

Furthermore, having workers with a high level of awareness, i.e., mindfulness, helps the compassion process. Mindful people are able to notice the suffering of others by being more attentive to the present moment and not letting themselves be carried away by the stress caused by deadlines and the different pressures of day-to-day activity in the workplace. In addition, mindfulness also gives them the ability to believe that they have

sufficient resources to deal with situations of suffering and, therefore, they are not reluctant to face them and, so, are able to get involved in the problem.

Hence, the study of the possible antecedents of compassion leads us to consider what we can do in organizations so that compassion can be born and flourish. Moreover, knowing the great benefits of compassion in the workplace, it would be important to strengthen everything that can facilitate the arising of compassion. Accordingly, the development of intervention programs designed to enhance these types of values and to enhance mindfulness would be desirable. At the same time, selection processes for hiring should also be taken advantage of as an opportunity to hire workers who have high levels of mindfulness and score high in self-transference and openness to change values, with the aim of seeking more compassionate profiles.

Moreover, the studies carried out in this thesis have shown that compassion produces very important benefits that affect both the worker and the colleagues (engagement, prosocial motivation), as well as the organization as a whole (innovativeness, performance). Therefore, for compassion to appear in organizations it is convenient to carry out actions that allow it. In this sense, we can actively design organizations in ways that will enhance individuals' capacity to notice suffering, evoke generous interpretations, increase empathy, and amplify patterns of compassionate action. Worline and Dutton (2017) propose different actions to be carried out to facilitate work compassion: (a) create sub-networks where people can identify with each other and feel more fully and authentically known; (b) Revamp selection and hiring routines to emphasize high-quality connections, and fit in with the cultural assumptions and values at work; (c) Create meetings that bring people into regular, consistent contact with each other, and make space to discuss both work performance and relational needs for help or support; and (d) Design routines for discussing errors, failures, mistakes, and near misses in ways that foster generous interpretations of suffering to reduce blame and emphasize learning.

These are some of the many actions that could be carried out that facilitate compassion at work, although it is not necessary to make big changes in the organization, indeed very often a simple action can make a difference. For example, the process of compassion can be facilitated with acts as small as putting a coffee machine

in a corner of the room. Therefore, facilitating compassion in organizations does not require a great effort, but rather a great interest and predisposition.

6.4. LIMITATIONS AND CHALLENGES FOR FUTURE RESEARCH

This thesis could be considered a pioneer as I have not found hardly any scientific literature about organizational compassion. Hopefully this project will contribute significantly because, as we have seen before, suffering is an important part of the human condition, so trying to help people who suffer in the workplace is beneficial for everyone.

However, I should point out that the current series of studies have several limitations.

Firstly, the four quantitative studies used self-reported data exclusively (except in the second study where academic performance was measured objectively), which raises questions about a common method bias. Self-report is considered to be influenced by subjective factors (Spector, 1992), well-being (Coyne, 1994), and individual differences (Burke et al., 1993). In order to overcome this limitation, Harman's single-factor test was used together with different methods such as gathering data through two different types of questionnaires, using person-centered scores in the analyses, and asking people to provide repeated information about their daily behaviors over five consecutive days (Chapter 3), and using two different respondents in each company (general manager and HR manager) (Chapter 4). The results revealed that a common method variance bias did not prove to be a serious limitation for any chapter.

Secondly, I used convenience samples in all the studies. These samples may not be representative, and make it difficult to know whether the results obtained are due to the composition of the samples or to the controlled study factors. Consequently, the results could be biased by the characteristics of the sample. Future studies could carry out this research in a specific sector using firms of a similar size. Moreover, Chapters 2 and 3 were based on a sample of business university students, so the inferences that can be drawn from the work and the organizational context are limited. However, its objective was to conceptualize organizations in a broader sense, not limited to organizations that work, but incorporating those social conglomerates when people come together to achieve common goals.

Thirdly, another limitation is the causal direction between the constructs taken into account in the different models. In order to know the true direction of causality, transversal-type studies are necessary. This limitation is particularly important in mediation models, like studies two, three and four, as the term mediation supposes a particular causal direction (Colquitt et al., 2007). In this sense, research results could be improved through qualitative studies, or by carrying out case studies. Future research is necessary to discover the mechanisms through which compassion influences certain outcomes.

I believe that much more could be done to systematically test the effects of interpersonal compassion at work on a broader set of dependent variables as well as to test the mechanisms through which they operate. Although the greater part of the thesis is focused on knowing the impact that compassion has on performance, this link clearly offers an important avenue for future research.

Moreover, as I have argued above, work organizations are places of pain, and ignorance about the emotional aspects of the organization is costly in financial terms but also at the physical and psychological level of the individual. In this sense, more recently, researchers have suggested that organizations can be studied as systems of care, sources of social support, and sources of healing and health (Frost et al., 2006). Therefore, future research should consider organizations as contexts in which important results are produced for all stakeholders, in addition to economic concerns.

I suggest, therefore, that an important area for future research lies in the further examination of the conditions that are most likely to spawn compassion at work as well as in empirically demonstrating the individual and organizational benefits that compassion offers.

In addition, an area that could be a very interesting topic of study and whose results would be very relevant is the relationship between the different types of leadership and compassion. In fact, leaders can play an important role in recognizing the compassionate acts of others in order to get to know each other and shaping compassion in their own actions. In addition, to the extent that leaders are an example to follow, these practices support and legitimize compassionate actions on behalf of the

organization. Moreover, a series of studies have demonstrated that people who act compassionately are perceived more strongly as leaders (Worline & Dutton, 2017).

Finally, I wish to conclude this section by highlighting the weight of the review on compassion and the variety of methodologies, samples, and statistical analyses used to perform each chapter in this thesis.

6.5. CONCLUSION

In the capitalist system in which our economy is currently located, it is not easy to incorporate the concern for compassion in organizations. However, if managers and organizational leaders knew and understood the importance of compassion at work, they would certainly focus their efforts on creating an environment in which compassion is not only expressed but also spreads.

In this thesis, I have tried to show why compassion matters at work, providing certain knowledge about how compassion can be created, maintained, and reinforced in order to contribute to the spread of knowledge about compassion in organizations. Therefore, this thesis has obtained very interesting results to continue moving forward in the study of compassion at work. In short, if you know how to make the world better, do it, and teach people how to do it, share the wisdom!

As the Dalai Lama said, "love and compassion are necessities, not luxuries, without them humanity cannot survive".

“Don’t look now, but all of a sudden the topic of compassionate management is becoming trendy.” Harvard Business Review

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DISCUSIÓN Y CONCLUSIÓN

(EN CASTELLANO)

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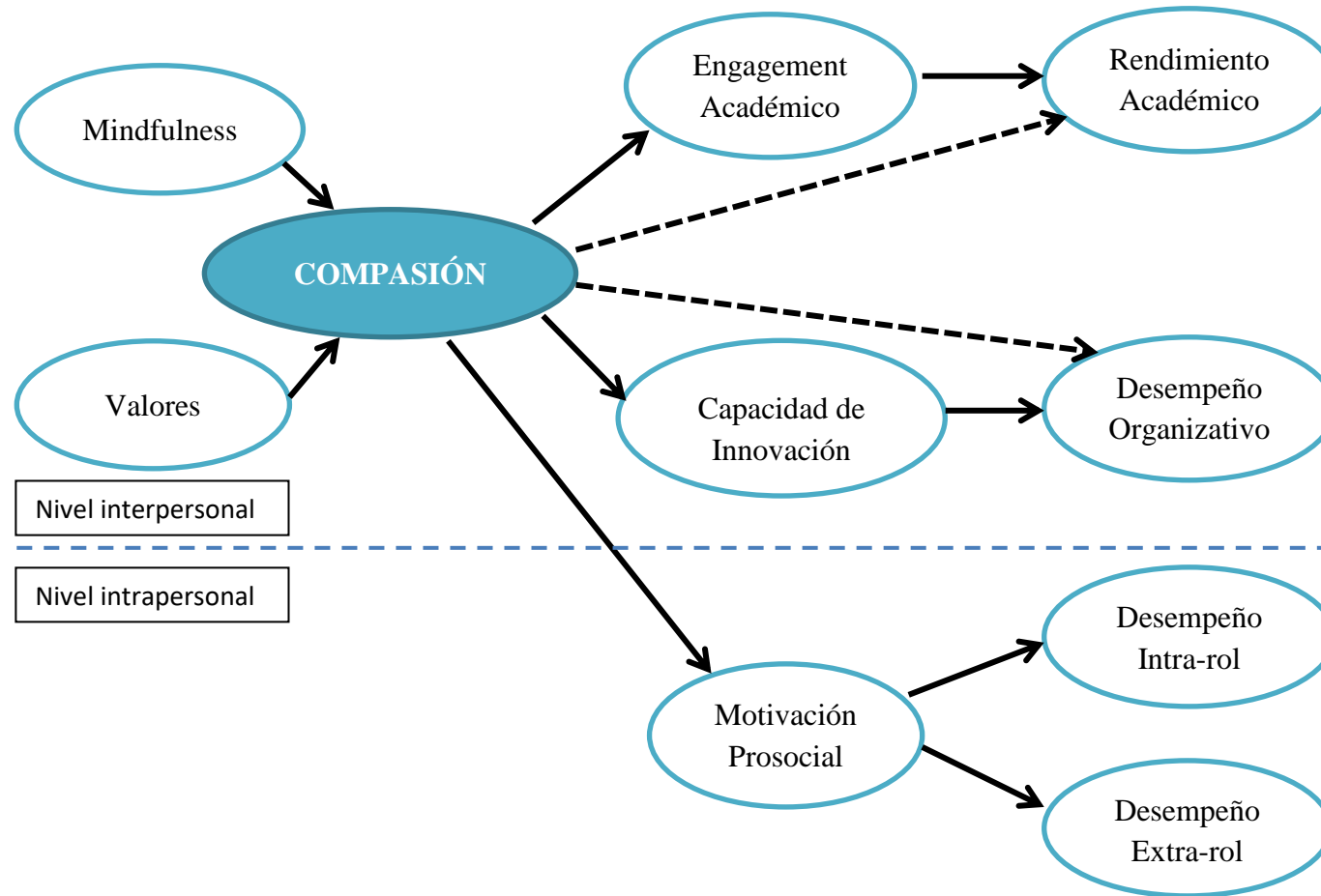
El principal objetivo de la presente tesis ha sido profundizar en el conocimiento de la compasión en las organizaciones con el fin de dar respuesta a los vacíos de conocimiento detectados en la literatura, esto es, la naturaleza, los determinantes y las consecuencias de la compasión. Más concretamente, se ha intentado responder a las dos preguntas clave con las que se ha introducido este trabajo: ¿Por qué la compasión en el trabajo es tan importante y necesaria? y ¿Cómo se crea, se mantiene y se refuerza la compasión?

A lo largo de los cuatro capítulos de esta tesis se han descrito y explorado varios antecedentes y consecuencias de la compasión. Los cuatro estudios empíricos se han basado en diferentes áreas ocupacionales (i.e. muestra heterogénea de trabajadores) y en estudiantes universitarios de distintos países (España y Finlandia). Además, para obtener los resultados de los objetivos marcados de investigación se han utilizado diferentes métodos estadísticos (i.e. análisis de corte transversal y longitudinal, modelos de ecuaciones estructurales y análisis multinivel).

En concreto, los principales objetivos de investigación de la presente tesis se pueden resumir de la siguiente manera: (1) analizar y determinar cuáles son los valores personales que más afectan a la compasión; (2) Conocer cómo el mindfulness afecta a la compasión y la repercusión de ésta relación tanto en el engagement como en el rendimiento académico; (3) examinar si las personas más compasivas poseen una mayor motivación prosocial diaria, mejorando con ello su desempeño diario, tanto intra-rol como extra-rol; y (4) comprender cómo la compasión afecta al desempeño organizativo introduciendo para ello la capacidad de innovación como variable mediadora.

Los resultados empíricos correspondientes a estas cuatro preguntas de investigación se analizarán en las siguientes secciones. Finalmente, se discutirán las limitaciones, las posibles investigaciones futuras y las implicaciones prácticas. En la figura 1 se presentan las principales contribuciones del conjunto de estudios que componen la tesis. Esta integración tiene como objetivo proporcionar información relevante sobre la compasión, teniendo en cuenta tanto sus antecedentes como sus consecuencias diarias para las personas y las organizaciones en general.

Figure 6.1. Modelo integrador con los principales hallazgos



RESUMEN DE LOS PRINCIPALES RESULTADOS

En primer lugar, se ha comenzado analizando algo tan básico, aunque no por ello menos importante, como qué tipo de valores predominan en las personas compasivas. Seguidamente se ha estudiado un modelo integral que recopila tanto un importante antecedente como varias consecuencias de la compasión a nivel individual. Para ello, se ha tenido en cuenta cómo afecta el mindfulness al nivel de compasión y qué repercusiones tiene para el individuo que la ejerce, en términos de bienestar y desempeño. Con el objetivo de profundizar en los comportamientos relacionados con la compasión, se ha analizado cómo actúan las personas compasivas en su día a día en el lugar de trabajo y cómo este comportamiento afecta a su desempeño diario, tanto intra-rol como extra-rol. Finalmente, el cuarto y último estudio muestra cómo la compasión afecta al desempeño organizativo. Es decir, amplía el alcance del impacto de la compasión a la organización en su conjunto, estudiando cómo la compasión mejora la capacidad de innovación y el rendimiento de la empresa. A continuación, se muestra cada relación por separado.

(1) Antecedentes: valores personales y compasión

El primer estudio empírico de esta tesis (Capítulo 2) intentó responder a la siguiente pregunta de investigación: ¿Qué valores prevalecen en las personas compasivas?

Por lo tanto, el objetivo principal de este estudio fue testar el papel que juegan los valores personales en el nivel de compasión de estudiantes universitarios de dos países europeos (España y Francia).

Los resultados obtenidos a través de regresiones han relevado que los valores que componen las dimensiones de auto-trascendencia y apertura al cambio, son los valores que en mayor medida se relacionan de manera positiva con la compasión. Estos resultados son aplicables a los dos países que componen el estudio. Esta homogeneidad de resultados era predecible ya que ambos son países europeos con una cultura bastante similar.

La principal conclusión que se extrae de este estudio es que en las culturas europeas, como España o Finlandia, en un entorno en el que se promuevan valores de auto-trascendencia y apertura al cambio es probable que se imponga la compasión, mientras

que si los valores que se promueven son más de auto-promoción, lo más probable es que la compasión no llegue a aparecer. Estos resultados son consistentes con la literatura, ya que las personas tienden a actuar de modo que les permita ser coherentes con sus valores y a evitar aquellas acciones que entran en conflicto con los mismos.

Por lo tanto, las personas cuyos valores predominantes estén relacionados con la preocupación por el bienestar de los demás, por una parte, y con su propia independencia para actuar según sus convicciones, por otra, es muy probable que sean personas muy compasivas. Por el contrario, cuando los valores predominantes estén relacionados con uno mismo, aumentar su propio poder y centrarse en sus propios intereses, será muy complicado que esa persona pueda notar, darle sentido, sentir y actuar para aliviar el sufrimiento ajeno. Se habla en todo momento de valores predominantes porque no debemos olvidar que todos los individuos tienen valores, la diferencia radica en el grado o la importancia que se le da a cada uno.

Según los valores compartidos predominantes en cada organización, la compasión se puede desarrollar de manera muy distinta. Es más, uno de los temas de investigación más candentes en el complejo estudio de la compasión en el trabajo, es cómo resuena el sufrimiento con los valores culturales y organizacionales.

Cuando las emociones orientadas hacia el prójimo (como la compasión) y los valores que respaldan la humanidad y el bien común (e.g. auto-trascendencia y apertura al cambio) son la base de la cultura organizativa, es más probable que las personas consideren el sufrimiento de los demás como relevante o digno de su atención, tiempo y esfuerzo.

Por todo ello, es importante desarrollar teorías y enfoques que tengan como base examinar qué valores influyen en la compasión y en qué medida lo hacen. Es más, ya que los valores de auto-trascendencia y apertura al cambio influyen en el comportamiento humano de manera positiva para los demás y para uno mismo, sería conveniente desarrollar programas de intervención en las empresas diseñados a mejorar y expandir este tipo de valores.

En definitiva, estudiar qué tipo de valores afectan a la compasión es un gran avance para obtener un conocimiento más profundo sobre la naturaleza de la misma. Por un lado, arroja luz sobre por qué unas personas son más compasivas que otras y, por otro,

muestra qué valores se deben fortalecer e inculcar para que la compasión aparezca y se expanda.

(2) Antecedentes y consecuencias: Mindfulness, compasión, engagement académico y rendimiento académico.

En el segundo estudio, presentado en el tercer capítulo de la tesis, se ha querido ampliar el conocimiento sobre los mecanismos que pueden facilitar la compasión y cómo ésta repercute en el engagement académico y todo ello en el rendimiento de los estudiantes. En concreto, se ha tratado de responder a dos preguntas clave: ¿Cómo pueden las personas desarrollar su capacidad de ser compasivos? ¿Cómo actuar compasivamente puede afectar al engagement y al rendimiento de los estudiantes? La primera pregunta hace referencia a los antecedentes de la compasión y la segunda pregunta a las consecuencias de la misma.

Por lo tanto, el objetivo principal de este estudio ha sido explorar los mecanismos que aumentan los niveles de compasión y cómo la compasión influye en la relación entre el mindfulness y el engagement académico, llevando todo ello a un mayor rendimiento objetivo de los estudiantes universitarios.

El Modelo de Ecuaciones Estructurales (SEM, por sus siglas en inglés) reveló que el mindfulness facilita la compasión de los estudiantes lo que conlleva a mayores niveles de engagement académico y, en consecuencia, a un mayor rendimiento académico.

El primer paso en el proceso de la compasión, es notar, darse cuenta del sufrimiento ajeno. En este sentido, el mindfulness proporciona a las personas este poder, ya que son capaces de estar en contacto con el momento presente y de ver lo que ocurre a su alrededor. Esto es, gracias al mindfulness, las personas no se enfocan únicamente en sus propios pensamientos y problemas (Vilardaga, 2009), y por tanto, son capaces de percibir el sufrimiento de los demás. De esta manera, no solo pueden notar, sino también sentir, el sufrimiento ajeno. Sin embargo, sentir preocupación empática y actuar en consecuencia no es fácil. En muchas ocasiones, las personas no pueden hacer frente a una situación de sufrimiento porque creen que no tienen los recursos necesarios para manejar sus propias emociones (Lazarus y Folkman, 1984). Si esto ocurre, el individuo no actuará de manera compasiva, es más, tratará de evitar esa situación no involucrándose en ella. En este sentido, el mindfulness también juega un papel

importante. El mindfulness aumenta los niveles de autoeficacia y permite que las personas sientan que tienen los recursos necesarios para afrontar situaciones desagradables y por tanto que sean capaces de empatizar y lidiar con el dolor ajeno sin destruirse a ellos mismos. De este modo, tienen la capacidad de realizar actos compasivos para aliviar el sufrimiento de los demás y el proceso de la compasión puede continuar. En otras palabras, las personas que poseen un alto grado de conciencia, es decir, de mindfulness, son capaces no sólo de notar el sufrimiento de los demás, sino también de reducir las amenazas ocasionadas por la preocupación empática y en consecuencia, tienen muchas más herramientas para actuar de manera compasiva.

Si nos centramos en las consecuencias de la compasión, los resultados muestran que la compasión no se relaciona de manera directa con el rendimiento académico. Sin embargo, sí que lo hace de manera indirecta a través del engagement académico. Esto es, la compasión aumenta el engagement de los estudiantes debido al placer de ayudar a los demás (Stamm, 2002) y de conseguir alcanzar la autorrealización (Maslow, 1943). De esta forma, los estudiantes logran cubrir sus necesidades básicas lo que les lleva a sentirse más comprometidos y motivados con sus estudios y con la universidad en general. Es más, al mejorar su experiencia educativa y estar más involucrados en las actividades que están realizando (Leroy et al. 2013), su nivel de engagement se ve incrementado y en consecuencia, su rendimiento académico. Si estos beneficios aportados por el mindfulness se combinan con la compasión, los niveles de engagement se incrementan exponencialmente y los resultados académicos mejoran notablemente.

Día a día aumentan los estudios que demuestran la gran importancia de implantar programas de mindfulness, tanto en entornos educativos como laborales, debido a sus grandes beneficios. Pero conocer y comprobar empíricamente el papel que juega la compasión y cuál puede ser su contribución, es una importante aportación a la literatura existente tanto sobre mindfulness como sobre compasión.

De igual modo, el presente estudio ha permitido ampliar el conocimiento sobre la relación entre la compasión y el rendimiento, específicamente en el contexto universitario, así como el papel que desempeña el engagement académico en esta relación.

Por lo tanto, hasta el momento hemos examinado varios posibles antecedentes de la compasión y su repercusión en ciertos aspectos relevantes en el ámbito educativo. Sin embargo, a lo largo de la tesis, se han explorado con mayor profundidad las consecuencias de la compasión en entornos laborales, utilizando para ello métodos estadísticos más complejos, los cuales se detallan a continuación.

(3) Consecuencias: Motivación prosocial y desempeño laboral

En el tercer estudio empírico (Capítulo 4) se ha analizado cómo afecta la compasión al comportamiento diario de los trabajadores y en consecuencia a su desempeño. En concreto, se ha intentado responder a la siguiente pregunta de investigación: ¿Cuál es la relación entre la compasión y el desempeño laboral teniendo en cuenta la motivación prosocial diaria?

El objetivo de este estudio ha sido examinar si las personas más compasivas tienen una mayor motivación prosocial diaria lo que conlleva a que mejore su desempeño diario en el trabajo.

Los datos utilizados en este estudio se obtuvieron de una muestra de 80 trabajadores de diferentes sectores ocupacionales durante cinco días consecutivos. Con el fin de testar las distintas hipótesis, se ha utilizado un enfoque de estudio de diario y un diseño multinivel. Este estudio tiene mucha fuerza porque se enfoca en el momento exacto en el que las personas están en interacción con su entorno laboral y arroja datos precisos sobre las variables mediadoras durante ese periodo (Bolger et al., 2003).

Los resultados de los análisis multinivel revelaron que las personas compasivas sienten una mayor motivación prosocial en sus labores diarias y como resultado, ven mejorado su desempeño laboral. Por lo tanto, este estudio proporciona un nuevo conocimiento empírico sobre el efecto de los comportamientos proactivos en el desempeño laboral, un campo que todavía necesita mucha exploración. En otras palabras, las personas que notan, sienten y actúan para aliviar el sufrimiento ajeno, no solo se esfuerzan por lograr sus tareas de manera efectiva (desempeño intra-rol), sino que también ayudan a sus compañeros a obtener resultados óptimos (desempeño extra-rol). Esto es, los empleados compasivos están motivados en persistir en sus tareas con el fin de lograr un buen rendimiento y productividad en su trabajo, así como en ayudar a sus compañeros a lograr sus objetivos organizacionales. Por lo tanto, la compasión

parece que no sólo mejora el desempeño extra-rol, sino que también afecta positivamente al desempeño intra-rol.

Si nos centramos en las implicaciones teóricas del estudio, examinar tanto la compasión como la motivación prosocial en el trabajo, responde a la creciente necesidad de ir más allá y no centrarse únicamente en el estudio de la motivación desde la perspectiva de uno mismo o de la tarea en sí, sino en apostar por una perspectiva más relacional y centrada en los demás.

Adicionalmente, se podría predecir que la compasión afecta más claramente al desempeño relacionado con comportamientos proactivos, es decir, con el desempeño extra-rol. Sin embargo, en este artículo empírico se ha demostrado que el desempeño intra-rol también se ve incrementado si se combina la compasión con la motivación prosocial. Es decir, las personas compasivas se sienten más motivadas a actuar de manera prosocial en su día a día en su lugar de trabajo. Esto les permite mejorar su desempeño individual, tanto formal como informal, proporcionando con ello inmensos beneficios para toda la organización en su conjunto.

(4) Innovación y desempeño organizativo

Finalmente, el cuarto estudio empírico (Capítulo 5) ha intentado responder a la última pregunta de investigación planteada: ¿Escéptico sobre la posibilidad de que la compasión marque la diferencia en los negocios?

En este artículo se estudian las consecuencias de la compasión en el ámbito laboral, observando cómo actúa la compasión en relación con la capacidad de innovación de la empresa y el desempeño organizativo. Concretamente, el objetivo de este estudio es conocer la relación entre la compasión y el desempeño organizativo, mediante el análisis del papel clave desempeñado por la capacidad de innovación en esta relación.

El modelo de ecuaciones estructurales (SEM) reveló que la capacidad de innovación es un determinante crucial en el desempeño organizativo, y a la vez, juega un papel fundamental como mediador entre la compasión y el desempeño. Es decir, la compasión aumenta la capacidad de innovación de la empresa, y de este modo, mejora el desempeño de la empresa.

Como implicación teórica y mayor contribución de este estudio cabe destacar que, dado que la capacidad de innovación es un factor clave para el desempeño de la empresa, conocer qué variables le afectan de manera positiva supone una gran aportación a la literatura organizativa.

La compasión parece afectar a la capacidad de innovación, aumentando la creatividad de las personas, a través de la creación de entornos de confianza (Simosko, 2015; Worline & Dutton, 2017). La compasión también aumenta la disposición de un individuo para compartir, dar y recibir, conocimiento útil y valioso, lo cual es un elemento esencial para mejorar la capacidad de innovación (Lin, 2007). Por lo tanto, los resultados muestran que la compasión sí importa en los negocios. Quizás no tenga una relación directa con el desempeño, pero contribuye a mejorar la capacidad de innovación, un mecanismo a través del cual se mejora el desempeño organizacional.

En resumen, este estudio contribuye a la literatura sobre compasión en el trabajo al demostrar su papel en la generación de innovación, lo que a su vez mejora el desempeño organizativo. Del mismo modo, también contribuye a la literatura sobre innovación, analizando y demostrando empíricamente el papel esencial que desempeña la capacidad de innovación en la relación entre la compasión y el desempeño de la empresa, a la vez que mejora de manera directa dicho desempeño.

Con todo esto, la compasión contribuye a que las empresas sean más innovadoras y, con esto, les proporciona la capacidad de sobrevivir y posicionarse en un entorno cada vez más cambiante y competitivo.

IMPLICACIONES PRÁCTICAS

El conjunto de resultados obtenidos en los distintos estudios, arrojan luz a la investigación sobre la compasión en las organizaciones. Específicamente, el objetivo de la presente tesis ha sido explorar y evaluar, por un lado, por qué es importante la compasión en el trabajo, y por otro, cómo nace y cómo afecta a las personas y a las organizaciones en su conjunto. En esta sección se muestra cómo los resultados obtenidos se pueden transferir a aplicaciones prácticas.

Los resultados presentan factores facilitadores del proceso de la compasión con relevantes resultados tanto para las personas como para las organizaciones en su

conjunto. Por lo tanto, una vez discutidos los grandes beneficios que ofrece la compasión en el trabajo, los gerentes deberían reducir las barreras organizacionales que dificultan que los miembros de una organización tengan la posibilidad de darse cuenta y sentir el sufrimiento de sus compañeros y, que de este modo, puedan actuar para tratar de aliviarlo o incluso eliminarlo.

No obstante, para aumentar la compasión en las organizaciones, es vital entender cómo se pueden mejorar los niveles de compasión a nivel individual. Específicamente, de acuerdo con la teoría de Atkins y Parker (2012), el mindfulness mejora la capacidad de compasión al facilitar el proceso de notar, sentir, dar sentido y actuar para aliviar el sufrimiento ajeno. Así mismo, los valores que componen las dimensiones de auto-trascendencia y de apertura al cambio motivan a las personas a involucrarse en acciones compasivas.

Por lo tanto, los diferentes estudios realizados a lo largo de la tesis, muestran qué tipo de valores se deben fortalecer si queremos aumentar los niveles de compasión. En particular, los valores de auto-trascendencia y de apertura al cambio son los valores que se deben fomentar en las organizaciones para lograr entornos más compasivos. Específicamente, la auto-trascendencia refleja la motivación por estar en contacto con otras personas y preocuparse por su bienestar, mientras que la apertura al cambio refleja la motivación por actuar de manera independiente, la creatividad y el placer (ver Schwartz, 1992).

Por otra parte, en un ambiente organizativo en el cual los trabajadores y gerentes tienen un alto nivel de conciencia (i.e., mindfulness) es más probable que la compasión pueda aparecer y expandirse. Las personas conscientes son capaces de notar el sufrimiento de los demás al estar más atentos al momento presente y al no dejarse llevar por el estrés causado por los plazos de entrega y las diferentes presiones que existen en el día a día en el lugar de trabajo. Además, el mindfulness también proporciona a las personas la capacidad de creer que tienen los recursos necesarios para enfrentar las distintas situaciones de sufrimiento y, por lo tanto, no son reacias a enfrentarse a esas situaciones y son capaces de involucrarse en el problema.

Por lo tanto, el estudio de los posibles antecedentes de la compasión nos lleva a considerar qué acciones podemos llevar a cabo en las organizaciones para que la

compasión pueda nacer y florecer. Es más, conociendo los grandes beneficios de la compasión en el lugar de trabajo, sería importante fortalecer todo lo que pueda facilitar el surgimiento de la compasión. En consecuencia, sería deseable el desarrollo de programas de intervención diseñados para incrementar los niveles de mindfulness, así como promover los valores de auto-trascendencia y apertura al cambio entre todos los miembros de la organización.

De igual modo, en los procesos de selección también es un buen momento para seleccionar aquellas personas que puedan tener un perfil más compasivo. Para ello, los expertos en selección pueden evaluar a los candidatos y contratar a aquellos que tengan altos niveles de mindfulness y puntúen alto en los valores de auto-trascendencia y apertura al cambio.

Por otro lado, los estudios llevados a cabo en esta tesis han demostrado que la compasión produce beneficios muy importantes que afectan tanto al trabajador (engagement, motivación prosocial), como a la organización en su conjunto (capacidad de innovación, desempeño). Por lo tanto, para que la compasión aparezca en las organizaciones, es conveniente llevar a cabo acciones que lo permitan. En este sentido, podemos diseñar organizaciones de forma activa que mejoren la capacidad de las personas para percibir el sufrimiento, evocar interpretaciones generosas, aumentar la empatía y amplificar los patrones de acción compasiva. Worline y Dutton (2017) proponen diferentes acciones para facilitar la compasión laboral: (a) Crear subredes donde las personas puedan identificarse entre sí y sentirse auténticamente conocidas; (b) Mejorar los procesos de selección y contratación para focalizarse en conexiones sanas y de calidad que encajen con valores culturales en el trabajo dirigidos al prójimo; (c) Convocar reuniones para que las personas tengan un contacto regular y constante entre ellas, y crear espacios para discutir tanto el desempeño laboral como las necesidades propias de ayuda o apoyo; y (d) Crear rutinas para discutir errores y fallos para que las personas que los cometen sean comprendidas y que sus compañeros hagan una buena interpretación a su sufrimiento. De este modo, se le da sentido al sufrimiento, con lo cual se consigue que se reduzca la culpa y se enfatice el aprendizaje.

Estas son algunas de las muchas acciones que podrían llevarse a cabo para facilitar la compasión en el trabajo, aunque no es necesario hacer grandes cambios en la organización, de hecho, muy a menudo una simple acción puede marcar la diferencia.

Por ejemplo, el proceso de compasión se puede facilitar con actos tan pequeños como poner una máquina de café en un rincón de la sala. Por lo tanto, facilitar la compasión en las organizaciones no requiere un gran esfuerzo, sino más bien un gran interés y predisposición.

CONCLUSIÓN

En el sistema capitalista en el que actualmente se encuentra nuestra economía, no es fácil introducir la compasión en las organizaciones como un tema que merece un serio interés. Sin embargo, si los gerentes y los líderes de las organizaciones conocieran y comprendieran la importancia de la compasión en el trabajo, indudablemente centrarían sus esfuerzos en crear un entorno en el que la compasión no solo se pudiera expresar libremente, sino que también se pudiera difundir y expandir entre todos los miembros de la organización.

Con el objetivo de poder contribuir a la difusión del conocimiento sobre la compasión en las organizaciones, he tratado de demostrar por qué la compasión es importante en el trabajo, proporcionando cierto conocimiento sobre cómo se puede crear, mantener y reforzar. Ciertamente, esta tesis ha obtenido resultados muy interesantes para seguir avanzando en el estudio de la compasión.

Si sabes cómo mejorar el mundo, hazlo y enséñale a la gente cómo hacerlo.
¡Comparte la sabiduría!

Como dijo el Dalai Lama, "El amor y la compasión son necesidades, no lujos, sin ellos la humanidad no puede sobrevivir"

AGRADECIMIENTOS

Cuando la gratitud es tan absoluta las palabras sobran.

Alvaro Mutis (1923-2013)

AGRADECIMIENTOS

Me siento tan agradecida que me resulta imposible transmitirlo con palabras, pero debo intentarlo...

En primer lugar, quiero dar las gracias a las dos personas que han hecho posible la realización de esta tesis: Alma y Ricardo, mis directores. Gracias por estos cuatro años en los que me habéis enseñado a amar esta profesión. Gracias por vuestra dedicación, motivación, preocupación, esfuerzo y paciencia. Gracias por haber confiado en mí.

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Tengo la gran suerte de rodearme siempre de buenas personas. Gracias, gracias y mil gracias a todos por formar parte de mi vida.

APPENDIXES

APPENDIXES

QUESTIONNAIRE STUDY 1

QUESTIONNAIRE ADDRESSED TO FINAL YEAR UNIVERSITY STUDENTS

It is very important for the validity of this survey that you answer these questions honestly; please remember that the questionnaire is completely anonymous. Many thanks in advance for your participation.

**What are you going to try and do immediately after finishing your degree at this university?
Please answer these questions using the following scale:**

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---------------------|-----------------|-------------------|-------------------|----------|-----------------------|---------------|
| Not at all probable | Very improbable | Not very probable | Somewhat probable | Probable | Quite highly probable | Very probable |

| | |
|---|---------------|
| 1. Set up/create your own business | 1 2 3 4 5 6 7 |
| 2. Work in your family's firm | 1 2 3 4 5 6 7 |
| 3. Work in a private company in this country | 1 2 3 4 5 6 7 |
| 4. Work in a private company abroad | 1 2 3 4 5 6 7 |
| 5. Work in the public administration system (or prepare for public service exams) | 1 2 3 4 5 6 7 |
| 6. Continue studying in the same university | 1 2 3 4 5 6 7 |
| 7. Continue studying in another university in this country | 1 2 3 4 5 6 7 |
| 8. Continue studying in a foreign university | 1 2 3 4 5 6 7 |
| 9. Go abroad to learn languages | 1 2 3 4 5 6 7 |
| 10. Other: | 1 2 3 4 5 6 7 |

**What would you like to be doing five years after finishing your degree at this university?
Please answer these questions using the following scale:**

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---------------------------|--------------------|-------------------------|--------------------------|-----------------|-----------------------------|-----------------|
| I wouldn't like it at all | I wouldn't like it | I wouldn't like it much | I would like it somewhat | I would like it | I would like it quite a lot | I would love it |

| | |
|--|---------------|
| 11. Working in your own business | 1 2 3 4 5 6 7 |
| 12. Working in your family's firm | 1 2 3 4 5 6 7 |
| 13. Working in a private company in this country | 1 2 3 4 5 6 7 |
| 14. Working in a private company abroad | 1 2 3 4 5 6 7 |
| 15. Working in the public administration system | 1 2 3 4 5 6 7 |
| 16. Studying in the same university | 1 2 3 4 5 6 7 |
| 17. Studying in a different university in this country | 1 2 3 4 5 6 7 |
| 18. Studying in a foreign university | 1 2 3 4 5 6 7 |
| 19. Living abroad to learn languages | 1 2 3 4 5 6 7 |
| 20. Other: | 1 2 3 4 5 6 7 |

Please, answer these questions using the following scale.

| | | | | | | |
|-------------|--------|-----------------|------------------------|---------------|------|-----------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Very untrue | Untrue | Somewhat untrue | Neither true or untrue | Somewhat true | True | Very true |

| | |
|--|---------------|
| 21. Never search for business start-up opportunities | 1 2 3 4 5 6 7 |
| 22. Are saving money to start a new venture | 1 2 3 4 5 6 7 |
| 23. Do not read books on how to set up a venture | 1 2 3 4 5 6 7 |
| 24. Have no plans to launch your own venture | 1 2 3 4 5 6 7 |
| 25. Spend time learning about starting a new venture | 1 2 3 4 5 6 7 |
| 26. Intend to set up a new venture in the future | 1 2 3 4 5 6 7 |

To what extent do you expect to achieve the following outcomes by starting your own venture?

Please, answer these questions using the following scale.

| | | | | | | |
|------------|-------------|----------|---------------|------------|-------------|-----------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Not at all | Very little | Somewhat | I am not sure | Moderately | A good deal | Very much |

| | |
|---|---------------|
| 27. Financial rewards (personal wealth, increase personal income, etc.) | 1 2 3 4 5 6 7 |
|---|---------------|

| | |
|---|---------------|
| 28. Independence/Autonomy (personal freedom, be your own boss, etc.) | 1 2 3 4 5 6 7 |
| 29. Personal rewards (public recognition, personal growth, to prove I can do it, etc.) | 1 2 3 4 5 6 7 |
| 30. Family security (to secure future for family members, to build a business to pass on, etc.) | 1 2 3 4 5 6 7 |
| 31. To address a social problem (environmental issues, poverty, racism/sexism, cure disease, improve working conditions, augment access to education, etc.) | 1 2 3 4 5 6 7 |
| 32. Other (please specify) | 1 2 3 4 5 6 7 |

Please describe the **type of organization you would like to work in** using the following scale for your responses:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-------------------|----------|-------------------|----------------------------|----------------|-------|----------------|
| Strongly disagree | Disagree | Somewhat disagree | Neither agree nor disagree | Somewhat agree | Agree | Strongly agree |

I would like to work in an organization in which ...

| | |
|--|---------------|
| 33. Everyone has a say | 1 2 3 4 5 6 7 |
| 34. Equality is fundamental | 1 2 3 4 5 6 7 |
| 35. People are not controlled externally. They control themselves because they are responsible | 1 2 3 4 5 6 7 |
| 36. People are motivated to do things that benefit others | 1 2 3 4 5 6 7 |
| 37. The essential characteristic of its leaders is that they do a lot to help others | 1 2 3 4 5 6 7 |
| 38. People are trusted completely | 1 2 3 4 5 6 7 |
| 39. Questioning and exploration are encouraged | 1 2 3 4 5 6 7 |
| 40. Emotional intelligence and managing emotions are regarded as important | 1 2 3 4 5 6 7 |
| 41. One of its most important goals is to come up with new ideas | 1 2 3 4 5 6 7 |
| 42. The organization is very flat or has very few hierarchical levels | 1 2 3 4 5 6 7 |
| 43. People are selected for their eagerness to learn | 1 2 3 4 5 6 7 |
| 44. The company hires people who inquire, experiment and attempt new things | 1 2 3 4 5 6 7 |
| 45. Generally speaking, the people selected to work in this company are innovative | 1 2 3 4 5 6 7 |
| 46. The company selects people that are willing to share their ideas and knowledge and to help others. | 1 2 3 4 5 6 7 |
| 47. It is essential to select autonomous and responsible people | 1 2 3 4 5 6 7 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 48. It is essential that employees are not only experts, but learn to take a global view on issues | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 49. People should learn mainly by sharing experiences and knowledge | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 50. Personal development and growth of individuals is an essential issue | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 51. Promotion is mainly horizontal: it implies to assume new tasks and responsibilities without moving to a higher hierarchical level | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 52. People are appraised by their own peers or simply do a self-appraisal | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 53. The company places a high value on altruistic, compassionate and emphatic behaviors | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 54. There are no large salary differentials | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 55. People should feel that the difference between the highest and the lowest earners is fair | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Please read the following questions carefully and decide **the degree to which you identify with each statement**. Please answer these questions using the following scale.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-------------------|----------|-------------------|----------------------------|----------------|-------|----------------|
| Strongly disagree | Disagree | Somewhat disagree | Neither agree nor disagree | Somewhat agree | Agree | Strongly agree |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 56. I like to investigate things | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 57. I am always open to new ways of doing things | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 58. I am alert to new developments | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 59. I "get involved" in almost everything I do | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 60. I am very creative | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 61. I attend to the "big picture" | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 62. I am very curious | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 63. I try to think of new ways of doing things | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 64. I like to be challenged intellectually | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 65. I like to figure out how things work | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 66. I enjoy interacting with people from different cultures | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 67. I am confident that I can socialize with locals in a culture that is unfamiliar to me | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 68. I am sure I can deal with the stresses of adjusting to a culture that is new to me | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 69. I enjoy living in cultures that are unfamiliar to me | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 70. I am confident that I can get accustomed to the shopping conditions | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | |
|---|---------------|
| in a different culture | |
| 71. I am getting better in my studies because I learn from my mistakes. | 1 2 3 4 5 6 7 |
| 72. Dealing with difficult classmates (or situations) enables me to grow | 1 2 3 4 5 6 7 |
| 73. I see challenges as an opportunity to learn | 1 2 3 4 5 6 7 |
| 74. I find ways to handle unexpected situations | 1 2 3 4 5 6 7 |
| 75. I bounce back when I confront setbacks in my studies | 1 2 3 4 5 6 7 |
| 76. I often effectively cope with stressful changes that occur in my academic life | 1 2 3 4 5 6 7 |
| 77. I deal successfully with irritating study hassles | 1 2 3 4 5 6 7 |
| 78. I feel that stress positively contributes to my ability to handle my study problems | 1 2 3 4 5 6 7 |
| 79. When I faced with study stress, I find that the pressure makes me more productive | 1 2 3 4 5 6 7 |
| 80. When I hear about someone (a stranger) going through a difficult time, I feel a great deal compassion for him or her | 1 2 3 4 5 6 7 |
| 81. I tend to feel compassion for people, even though I do not know them | 1 2 3 4 5 6 7 |
| 82. One of the activities that provide me with the most meaning to my life is helping others in the world when they need help | 1 2 3 4 5 6 7 |
| 83. I would rather engage in actions that help others, even though they are strangers, than engage in actions that would help me. | 1 2 3 4 5 6 7 |
| 84. I often have tender feeling toward people (strangers) when they seem to be in need. | 1 2 3 4 5 6 7 |
| 85. I help classmates who have not attended class for whatever reason | 1 2 3 4 5 6 7 |
| 86. I help classmates who have heavy workloads | 1 2 3 4 5 6 7 |
| 87. I help orient new classmates | 1 2 3 4 5 6 7 |
| 88. I willingly help others who have study related problems | 1 2 3 4 5 6 7 |
| 89. I am always ready to lend a helping hand to those around me. | 1 2 3 4 5 6 7 |
| 90. Thinking up new ideas and being creative is important to me. I like to do things in my own original way. | 1 2 3 4 5 6 7 |
| 91. It is important to me to make my own decisions about what I do. I like to be free and not depend on others. | 1 2 3 4 5 6 7 |
| 92. It is important to me to be rich. I want to have a lot of money and expensive things. | 1 2 3 4 5 6 7 |
| 93. It is important to me to get respect from others. I want people to do what I say | 1 2 3 4 5 6 7 |
| 94. I think it is important that every person in the world should be treated equally. I believe everyone should have equal opportunities in life. | 1 2 3 4 5 6 7 |
| 95. It is important to me to listen to people who are different from me. Even when I disagree with them, I still wants to understand them | 1 2 3 4 5 6 7 |
| 96. I strongly believe that people should care for nature. Looking after | 1 2 3 4 5 6 7 |

| | |
|--|---------------|
| the environment is important to me | |
| 97. It is important to me to show my abilities. I want people to admire what I do. | 1 2 3 4 5 6 7 |
| 98. Being very successful is important to me. I hope people will recognize my achievements | 1 2 3 4 5 6 7 |
| 99. It is important to me to live in secure surroundings. I avoid anything that might endanger my safety. | 1 2 3 4 5 6 7 |
| 100. It is important to me that the government ensures my safety against all threats. I want the state to be strong so it can defend its citizens. | 1 2 3 4 5 6 7 |
| 101. I like surprises and I am always looking for new things to do. I think it is important to do lots of different things in life. | 1 2 3 4 5 6 7 |
| 102. I look for adventures and like to take risks. I want to have an exciting life. | 1 2 3 4 5 6 7 |
| 103. It is important to me to be humble and modest. I try not to draw attention to myself. | 1 2 3 4 5 6 7 |
| 104. Tradition is important to me. I try to follow the customs handed down by my religion or my family. | 1 2 3 4 5 6 7 |
| 105. Having a good time is important to me. I like to "spoil" myself. | 1 2 3 4 5 6 7 |
| 106. I seek every chance I can to have fun. It is important to me to do things that give me pleasure. | 1 2 3 4 5 6 7 |
| 107. It is very important to me to help the people around me. I want to care for their well-being. | 1 2 3 4 5 6 7 |
| 108. It is important to me to be loyal to my friends. I want to devote myself to people close to me. | 1 2 3 4 5 6 7 |
| 109. I believe that people should do what they're told. I think people should follow rules at all times, even when no-one is watching. | 1 2 3 4 5 6 7 |
| 110. It is important to me always to behave properly. I want to avoid doing anything people would say is wrong. | 1 2 3 4 5 6 7 |
| 111. In general, how happy are you in your studies? On a scale of 1 (very unhappy) to 7 (very happy)? | 1 2 3 4 5 6 7 |

BACKGROUND INFORMATION

- What is your current employment status
 - ☐ Full-time
 - ☐ Part-time
 - ☐ Self-employed
 - ☐ Not employed

- Have you been abroad or are you thinking of going abroad to study or for work experience (Erasmus studies or practical experience) before finishing your degree? YES / NO
 - o What are your motives for doing so or not? _____

- Please complete this information:
 - o Degree: _____
 - o Grade: _____
 - o Gender: Male / Female
 - o Average score of the record: _____
 - o Number of credits passed: _____

QUESTIONNAIRE STUDY 2

Cuestionario sobre bienestar académico

Las siguientes preguntas se refieren a las emociones y experiencias en el contexto académico. Por favor lee las preguntas con atención y decide en qué medida te sientes identificado con la afirmación. Si estás en total desacuerdo debes contestar '1' y en caso contrario debes contestar '7'.

Es muy importante que contestes con total sinceridad para la validez del estudio, los datos serán tratados con absoluta confidencialidad, sólo se utilizarán con fines de investigación y nunca con ningún otro objetivo.

Muchas gracias de antemano por tu participación.

| Totalmente en desacuerdo | Bastante en desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | Bastante de acuerdo | Totalmente de acuerdo |
|--------------------------|------------------------|--------------------|--------------------------------|-----------------|---------------------|-----------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1. Me gusta investigar cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. Siempre estoy abierto/a a nuevas formas de hacer las cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. Estoy alerta a las novedades | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. Me implico en casi todo lo que hago | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. Soy muy creativo/a | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. Tengo una vision global de las cosas (big picture) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. Soy muy curioso/a | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. Intento pensar en nuevas formas de hacer las cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. Me gustan los retos intelectuales | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. Me gustar descubrir cómo funcionan las cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. Para mí es fácil concentrarme en lo que estoy haciendo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. Me distraigo fácilmente (r) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. Soy capaz de prestar atención a una cosa durante un largo periodo de tiempo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14. Estoy preocupado/a por el futuro | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. Estoy preocupado/a por el pasado | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. Soy capaz de centrarme en el momento presente | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17. Normalmente puedo describir con detalle cómo me siento en cada momento | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | |
|--|---------------|
| 18. Es fácil para mí ser consciente de mis pensamientos y sentimientos | 1 2 3 4 5 6 7 |
| 19. Intento conocer mis pensamientos sin necesidad de valorarlos | 1 2 3 4 5 6 7 |
| 20. Puedo tolerar el dolor emocional | 1 2 3 4 5 6 7 |
| 21. Puedo aceptar que hay cosas que no puedo cambiar | 1 2 3 4 5 6 7 |
| 22. Soy capaz de aceptar los pensamientos y sentimientos que tengo | 1 2 3 4 5 6 7 |
| 23. Estoy mejorando en mis estudios porque aprendo de mis errores | 1 2 3 4 5 6 7 |
| 24. Tratar con compañeros (o situaciones) difíciles me ayuda a crecer | 1 2 3 4 5 6 7 |
| 25. Veo los retos como oportunidades para aprender | 1 2 3 4 5 6 7 |
| 26. Encuentro maneras de manejar situaciones inesperadas | 1 2 3 4 5 6 7 |
| 27. Me repongo tras enfrentarme a dificultades en mis estudios | 1 2 3 4 5 6 7 |
| 28. Normalmente puedo hacer frente a cambios estresantes que ocurren en mi vida académica | 1 2 3 4 5 6 7 |
| 29. Gestiono correctamente las complicaciones de mis estudios | 1 2 3 4 5 6 7 |
| 30. Siento que el estrés me ayuda a gestionar los problemas académicos | 1 2 3 4 5 6 7 |
| 31. Cuando me enfrento a situaciones estresantes en mis estudios, siento que la presión me hace ser más productivo | 1 2 3 4 5 6 7 |
| 32. Puedo fácilmente ponerme en el lugar de los demás | 1 2 3 4 5 6 7 |
| 33. Me preocupo y empatizo con los demás | 1 2 3 4 5 6 7 |
| 34. Intento ayudar a mis compañeros/as de estudios a aliviar sus sufrimientos y agobios | 1 2 3 4 5 6 7 |
| 35. Soy consciente de las necesidades de mis compañeros/as de estudio | 1 2 3 4 5 6 7 |
| 36. Me siento con energía cuando trabajo en tareas/temas que pueden ayudar a los demás | 1 2 3 4 5 6 7 |
| 37. Me gusta trabajar en tareas/temas que pueden beneficiar a otros | 1 2 3 4 5 6 7 |
| 38. Prefiero trabajar en tareas/temas que me permitan tener un impacto positivo en los demás | 1 2 3 4 5 6 7 |
| 39. Doy lo mejor de mí mismo cuando trabajo en tareas/temas que contribuyen al bienestar de los demás | 1 2 3 4 5 6 7 |
| 40. Es importante para mí tener la oportunidad de utilizar mis habilidades para beneficiar a otras personas | 1 2 3 4 5 6 7 |
| 41. Mis tareas como estudiante me hacen sentir lleno de energía | 1 2 3 4 5 6 7 |
| 42. Me siento fuerte y vigoroso cuando estoy estudiando o voy a las clases | 1 2 3 4 5 6 7 |
| 43. Estoy entusiasmado/a con mi carrera | 1 2 3 4 5 6 7 |
| 44. Mis estudios me inspiran cosas nuevas | 1 2 3 4 5 6 7 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 45. Cuando me levanto por la mañana me apetece ir a clase o estudiar | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 46. Soy feliz cuando estoy absorto/a haciendo tareas relacionadas con mis estudios | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 47. Estoy orgulloso/a de hacer esta carrera | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 48. Estoy inmerso en mis estudios | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 49. Me 'dejo llevar' cuando realizo mis tareas como estudiante | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 50. En general, ¿cómo de feliz eres en tus estudios? (1: muy infeliz, 7: muy feliz) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Datos sociodemográficos

Edad:.....

Género:.....

Nombre y Apellidos:.....

Es importante que rellenes tus datos personales para poder relacionar los datos con el desempeño académico. Los datos serán tratados de forma confidencial y sólo se utilizarán con fines de investigación.

QUESTIONNAIRES STUDY 3

Parte 1: Cuestionario General

Estimado participante,

Este estudio examina la relación entre la percepción del trabajo y su relación con la satisfacción y la energía fuera del trabajo. Este estudio se compone de dos partes: Parte 1 cumplimentación de un único cuestionario sobre aspectos generales que sólo será respondido una vez; y Parte 2 cumplimentación del estudio de diario que será rellenado durante 5 días consecutivos.

La información que proporcionas es anónima y confidencial y no será compartida a terceras personas. Una vez devuelvas el cuestionario los datos serán introducidos en una base estadística y los originales serán destruidos. Ninguna información identificativa será guardada. Si tienes cualquier duda sobre la confidencialidad de los datos no dudes en ponerte en contacto con el investigador.

Parte 1

La primera parte consiste en un breve cuestionario, que sólo cumplimentarás una única vez. Sólo te tomará aproximadamente 5 minutos de tu tiempo. Primero, se te preguntará por información general (datos sociodemográficos). Posteriormente encontrarás algunas afirmaciones a las que deberás contestar indicando en qué medida se ajusta cada una de ellas a tu realidad. Es importante para los objetivos de la investigación que contestes a todas y cada una de las preguntas. No hay respuestas correctas o incorrectas.

Parte 2

La segunda parte consta de un estudio de diario que deberás rellenar dos veces al día durante 5 días consecutivos. Por favor deberás contestar al diario en los siguientes momentos del día cada día:

- Al finalizar la jornada laboral: Por favor responde a las preguntas justo cuando termines tu trabajo, o bien de camino a casa. Si esto no fuera posible, justo al llegar a casa también podría ser válido.
- Al finalizar el día: En ese momento ya habrás realizado todas tus actividades diarias. El mejor momento para responder al diario es justo antes de irse a dormir.

Todas las preguntas hacen referencia al momento en el que las respondes, y no a la situación en general. Para conseguir resultados válidos y fiables es importante que contestes las preguntas al finalizar tu jornada laboral y antes de irte a dormir. Encontrarás más instrucciones específicas en el diario. Si tienes alguna duda durante la cumplimentación, por favor contacta conmigo.

Por favor cumplimenta el diario durante la semana que viene y devuélvela en sobre cerrado.

¡Muchas gracias de antemano por tu participación!

Datos sociodemográficos

| | | |
|-----|---|--|
| 1. | Género | Hombre |
| | | Mujer |
| 2. | Edad |años |
| 3. | Estado civil y situación familiar (Por favor marca la casilla correspondiente) | Casado/a o conviviendo, con hijos <u>viviendo en casa</u> |
| | | Soltero/a o divorciado/a, con hijos <u>viviendo en casa</u> |
| | | Casado/a o conviviendo, sin hijos <u>en casa</u> |
| | | Soltero/a divorciado/a, sin hijos <u>viviendo en casa</u> |
| | | Otros |
| 4. | Nivel de educación completado | Enseñanza secundaria (ESO / Bachillerato/ BUP/ COU) |
| | | Formación profesional o similar (FP1) |
| | | Formación profesional posterior a los 18 años o similar (FP2) |
| | | Estudios universitarios |
| | | Estudios de postgrado (Master) |
| | | Doctorado |
| 5. | Trabajador autónomo o por cuenta ajena | Trabajador por cuenta ajena |
| | | Trabajador autónomo |
| 6. | ¿Trabajas en equipo? | Si, concompañeros |
| | | No |
| 7. | ¿Cuántos años llevas trabajando? |años |
| 8. | ¿Cuántos años llevas trabajando en tu empleo actual? |años |
| 9. | ¿Cuántas horas trabajas a la semana? |horas |
| 10. | ¿Tienes un puesto de responsabilidad (supervisor/a)? | Si |
| | | No |

| | | |
|-----|--|------------------------|
| 11. | ¿Cuáles de estos sectores describe mejor el contexto donde trabajas? | |
| | Industria (1) | Comunicación (8) |
| | Construcción (2) | Gobierno (9) |
| | Comercio (3) | Educación (10) |
| | Catering (4) | Salud y bienestar (11) |
| | Transporte (5) | Cultura y ocio(12) |
| | Servicios financieros (6) | Sector agrícola (13) |
| | Servicios empresariales (7) | Otros |

Sobre ti

La forma en la que las personas piensan sobre sí mismas varía de una persona a otra. Nos gustaría saber tu opinión sobre esto. Señala la respuesta que más se acerca a tu opinión.

| | | Totalmente en desacuerdo | En desacuerdo | NI de acuerdo ni en desacuerdo | De acuerdo | Totalmente de acuerdo |
|-----|---|--------------------------|---------------|--------------------------------|------------|-----------------------|
| 1. | Soy creativo/a. | 1 | 2 | 3 | 4 | 5 |
| 2. | Soy bueno/a encontrando soluciones | 1 | 2 | 3 | 4 | 5 |
| 3. | Soy una persona con recursos | 1 | 2 | 3 | 4 | 5 |
| 4. | Soy bastante organizado/a | 1 | 2 | 3 | 4 | 5 |
| 5. | Me encanta tener las cosas organizadas | 1 | 2 | 3 | 4 | 5 |
| 6. | Soy por naturaleza una persona perfeccionista | 1 | 2 | 3 | 4 | 5 |
| 7. | Soy bastante tímido/a | 1 | 2 | 3 | 4 | 5 |
| 8. | Soy tímido/a en compañía de otras personas | 1 | 2 | 3 | 4 | 5 |
| 9. | Normalmente soy reservado/a en compañía de otras personas | 1 | 2 | 3 | 4 | 5 |
| 10. | Mi estado de ánimo cambia con frecuencia | 1 | 2 | 3 | 4 | 5 |

| | | | | | | |
|-----|--|---|---|---|---|---|
| 11. | Soy más variable que la mayoría de la gente | 1 | 2 | 3 | 4 | 5 |
| 12. | Soy más irritable que otras personas | 1 | 2 | 3 | 4 | 5 |
| 13. | Soy amable con los demás | 1 | 2 | 3 | 4 | 5 |
| 14. | Soy educado/a | 1 | 2 | 3 | 4 | 5 |
| 15. | Soy una persona afable (amistosa) | 1 | 2 | 3 | 4 | 5 |
| 16. | Suelo reponerme rápidamente tras una época difícil o complicada | 1 | 2 | 3 | 4 | 5 |
| 17. | Es duro para mí pasar por momentos estresantes | 1 | 2 | 3 | 4 | 5 |
| 18. | No suelo tardar en recuperarme de una experiencia estresante | 1 | 2 | 3 | 4 | 5 |
| 19. | Es duro para mí volver a la normalidad cuando algo malo ocurre | 1 | 2 | 3 | 4 | 5 |
| 20. | Normalmente supero los momentos complicados sin mucha dificultad | 1 | 2 | 3 | 4 | 5 |
| 21. | Me suele llevar bastante tiempo superar los reveses de la vida | 1 | 2 | 3 | 4 | 5 |

Pensando en ti en relación al trabajo ¿Hasta qué punto estás de acuerdo o en desacuerdo con las siguientes afirmaciones?:

| | | Totalmente en desacuerdo | En desacuerdo | Ni de acuerdo ni en desacuerdo | De acuerdo | Totalmente de acuerdo |
|----|--|--------------------------|---------------|--------------------------------|------------|-----------------------|
| 1. | Me gusta investigar cosas | 1 | 2 | 3 | 4 | 5 |
| 2. | Siempre estoy abierto/a a nuevas formas de hacer las cosas | 1 | 2 | 3 | 4 | 5 |
| 3. | Estoy atento/a a las novedades | 1 | 2 | 3 | 4 | 5 |
| 4. | Me implico en casi todo lo que hago | 1 | 2 | 3 | 4 | 5 |
| 5. | Soy muy creativo/a | 1 | 2 | 3 | 4 | 5 |
| 6. | Tengo una visión global de las cosas | 1 | 2 | 3 | 4 | 5 |
| 7. | Soy muy curioso/a | 1 | 2 | 3 | 4 | 5 |

| | | | | | | |
|-----|---|---|---|---|---|---|
| 8. | Intento pensar en nuevas formas de hacer las cosas | 1 | 2 | 3 | 4 | 5 |
| 9. | Me gustan los retos intelectuales | 1 | 2 | 3 | 4 | 5 |
| 10. | Me gusta descubrir cómo funcionan las cosas | 1 | 2 | 3 | 4 | 5 |
| 11. | Me siento con energía cuando trabajo en tareas/temas que pueden ayudar a los demás | 1 | 2 | 3 | 4 | 5 |
| 12. | Me gusta trabajar en tareas/temas que pueden beneficiar a otros | 1 | 2 | 3 | 4 | 5 |
| 13. | Prefiero trabajar en tareas/temas que me permitan tener un impacto positivo en los demás | 1 | 2 | 3 | 4 | 5 |
| 14. | Doy lo mejor de mí mismo cuando trabajo en tareas/temas que contribuyen al bienestar de los demás | 1 | 2 | 3 | 4 | 5 |
| 15. | Es importante para mí tener la oportunidad de utilizar mis habilidades para beneficiar a otras personas | 1 | 2 | 3 | 4 | 5 |
| 16. | Puedo fácilmente ponerme en el lugar de mis compañeros/as de trabajo | 1 | 2 | 3 | 4 | 5 |
| 17. | Me preocupo y empatico con mis compañeros/as de trabajo | 1 | 2 | 3 | 4 | 5 |
| 18. | Intento ayudar a mis compañeros/as de trabajo a aliviar sus sufrimientos y agobios | 1 | 2 | 3 | 4 | 5 |
| 19. | Soy consciente de las necesidades de mis compañeros/as de trabajo | 1 | 2 | 3 | 4 | 5 |

Parte 2: Cuestionario diario

DIA 1

Instrucciones

A continuación hay distintas afirmaciones. Cada una de estas afirmaciones contiene cinco posibles respuestas. La idea es que señales la opción que más se acerque a tu opinión. Recuerda que no hay respuestas buenas o malas, sólo son percepciones individuales.

Para que el estudio tenga validez, es muy importante que contestes todas las preguntas. Si en alguna de ellas no sabes qué responder, es importante que selecciones una opción (la que más se acerque a tu opinión). Completar el cuestionario sólo te llevará cinco minutos de tu tiempo. Te pedimos que por favor respondas a la Parte 1 al finalizar tu jornada laboral (antes de irte a casa).

Importante: Las preguntas no se refieren a tu situación en general, sino que se refieren a este día en concreto (el día de la semana que respondes el cuestionario).

Cuestionario:

Hora.....

Fecha.....

¿Hace cuántos días trabajaste formalmente?.....días

Ejemplo:

Hoy es lunes y la última vez que trabajaste fue el viernes. La respuesta es 3 días.

Hoy es miércoles y y la última vez que trabajaste fue el martes. La respuesta es 1 día

| | |
|------------------------|---|
| Hoy trabajé desde casa | <input type="checkbox"/> Si <input type="checkbox"/> No <input type="checkbox"/> Una parte del día, principalmente.....horas <input type="checkbox"/> No procede |
|------------------------|---|

Comportamiento laboral

Hoy ...

| | | No es aplicable a mí en absoluto | Apenas es aplicable a mí | Es aplicable a mí hasta cierto punto | Es aplicable a mí | Es aplicable a mí totalmente |
|-----|--|----------------------------------|--------------------------|--------------------------------------|-------------------|------------------------------|
| 1. | He ayudado a compañeros/as que tenían una alta carga de trabajo | 1 | 2 | 3 | 4 | 5 |
| 2. | Me he tomado tiempo para escuchar los problemas y preocupaciones de mis compañeros/as | 1 | 2 | 3 | 4 | 5 |
| 3. | Me he interesado personalmente por mis compañeros/as | 1 | 2 | 3 | 4 | 5 |
| 4. | He compartido información con mis compañeros/as | 1 | 2 | 3 | 4 | 5 |
| 5. | He realizado adecuadamente las tareas asignadas | 1 | 2 | 3 | 4 | 5 |
| 6. | He cumplido con las responsabilidades que se derivan de mi puesto | 1 | 2 | 3 | 4 | 5 |
| 7. | He desempeñado las tareas tal y como se esperaba que hiciera | 1 | 2 | 3 | 4 | 5 |
| 8. | He alcanzado el desempeño formalmente establecido en mi trabajo | 1 | 2 | 3 | 4 | 5 |
| 9. | Me he sentido con energía cuando he trabajado en tareas/ temas que pueden ayudar a los demás | 1 | 2 | 3 | 4 | 5 |
| 10. | Me ha gustado trabajar en tareas/temas que pueden beneficiar a otros | 1 | 2 | 3 | 4 | 5 |
| 11. | He preferido trabajar en tareas/temas que me permitan tener un impacto positivo en los demás | 1 | 2 | 3 | 4 | 5 |
| 12. | He dado lo mejor de mí mismo cuando he trabajado en tareas/temas que contribuyen al bienestar de los demás | 1 | 2 | 3 | 4 | 5 |
| 13. | Ha sido importante para mí tener la oportunidad de utilizar mis habilidades para beneficiar a otras personas | 1 | 2 | 3 | 4 | 5 |
| 14. | He estado investigando cosas | 1 | 2 | 3 | 4 | 5 |
| 15. | He estado abierto/a a nuevas formas de hacer las cosas | 1 | 2 | 3 | 4 | 5 |
| 16. | He estado atento/a a las novedades | 1 | 2 | 3 | 4 | 5 |

| | | | | | | |
|-----|---|---|---|---|---|---|
| 17. | Me he implicado en casi todo lo que he hecho | 1 | 2 | 3 | 4 | 5 |
| 18. | He sido muy creativo/a | 1 | 2 | 3 | 4 | 5 |
| 19. | He tenido una visión global de las cosas | 1 | 2 | 3 | 4 | 5 |
| 20. | He sido muy curioso/a | 1 | 2 | 3 | 4 | 5 |
| 21. | He intentado pensar en nuevas formas de hacer las cosas | 1 | 2 | 3 | 4 | 5 |
| 22. | He disfrutado con los retos intelectuales | 1 | 2 | 3 | 4 | 5 |
| 23. | He disfrutado descubriendo cómo funcionaban las cosas | 1 | 2 | 3 | 4 | 5 |
| 24. | He podido ponerme fácilmente en el lugar de mis compañeros/as de trabajo | 1 | 2 | 3 | 4 | 5 |
| 25. | Me he preocupado y empatizado con mis compañeros/as de trabajo | 1 | 2 | 3 | 4 | 5 |
| 26. | He intentado ayudar a mis compañeros/as de trabajo a aliviar sus sufrimientos y agobios | 1 | 2 | 3 | 4 | 5 |
| 27. | He sido consciente de las necesidades de mis compañeros/as de trabajo | 1 | 2 | 3 | 4 | 5 |

Fin del cuestionario de la jornada laboral día 1

**** Cada trabajador tuvo que rellenar este mismo cuestionario durante 5 días consecutivos.***

**** El cuestionario se administró de forma on-line a través de los formularios de Google.***

QUESTIONNAIRES STUDY 4

CUESTIONARIO CLIMA ORGANIZATIVO PARA LA INNOVACIÓN Y EL APRENDIZAJE

DESTINADO AL RESPONSABLE DE RECURSOS HUMANOS

Empresa:

Número de empleados/as:

Edad del encuestado/a:

Género del encuestado/a (hombre/mujer):

Nivel educativo del encuestado/a:

- ☐ Educación obligatoria
- ☐ Educación secundaria no obligatoria
- ☐ Titulado superior universitario
- ☐ Máster
- ☐ Doctorado

Antigüedad en la empresa del encuestado/a:

| | |
|--------------|--|
| Años | |
| Meses | |

Denominación del puesto de trabajo:

Dirección Email del encuestado/a(en el caso de que el encuestado desee recibir los resultados de la investigación):

Por favor, responda a las siguientes preguntas SOBRE SU EMPRESA y las personas que trabajan en ella, utilizando la siguiente escala de respuesta:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---------------|--------------------|--------------------------------|-----------------|------------|-----------------------|
| Totalmente en desacuerdo | En desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | De acuerdo | Totalmente de acuerdo |

Sobre la experimentación:

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 1. La gente de esta empresa recibe apoyo cuando presenta nuevas ideas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. Las iniciativas reciben a menudo una respuesta favorable, por lo que la gente de esta empresa se siente animada a plantear nuevas ideas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Sobre la aceptación de riesgos:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 3. Se estimula a la gente de esta empresa para que acepte riesgos | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. La gente de esta empresa se "lanza" a menudo hacia temas que desconoce | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Sobre la interacción con el entorno externo:

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 5. Forma parte del trabajo de todos/as recoger información sobre lo que pasa fuera de la empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. Tenemos sistemas y procedimientos para recibir, cotejar y compartir información del exterior de la empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. Se estimula la interacción con el entorno: competidores, clientes, institutos tecnológicos, universidades, proveedores...etc. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Sobre el diálogo

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 8. A la gente de esta empresa se le anima a comunicarse entre sí | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. Hay una comunicación abierta en los grupos de trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. Los directivos/as facilitan la comunicación | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. El trabajo en equipo entre personas de distintos departamentos es una práctica habitual | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Sobre la toma de decisiones participativa

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 12. Los directivos/as implican frecuentemente a los empleados/as en las decisiones importantes | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. Se tiene en cuenta las opiniones de los empleados/as para decidir la política de la empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14. La gente de esta empresa se siente involucrada en las principales decisiones de la empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Sobre otras características organizativas o directivas

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 15. Nuestra organización es plana; hay pocos niveles jerárquicos | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. En nuestra empresa no hay símbolos de status, es muy igualitaria | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17. En nuestra empresa no se ficha para entrar o salir de ella | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 18. En nuestra empresa hay mucha libertad y autonomía | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 19. Nuestra empresa es muy democrática y participativa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 20. En nuestra empresa el cliente/usuario es lo más importante | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 21. En nuestra empresa no hay un departamento encargado de innovar, todos lo hacemos | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 22. En nuestra empresa hay pocas reglas organizativas/laborales | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 23. En nuestra empresa se innova continuamente | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 24. Las innovaciones de nuestra empresa pueden ser descritas como totalmente nuevas o rompedoras | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 25. En nuestra empresa las personas confían las unas en las otras | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 26. En nuestra empresa las personas son muy responsables | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 27. En nuestra empresa las personas se ayudan y colaboran entre sí | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Por favor, siga respondiendo sobre las personas que trabajan en su empresa, utilizando para ello la siguiente escala de respuesta:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---------------|--------------------|--------------------------------|-----------------|------------|-----------------------|
| Totalmente en desacuerdo | En desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | De acuerdo | Totalmente de acuerdo |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 28. La gente de esta empresa ayuda a los/as que se han ausentado del trabajo por algún motivo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 29. La gente de esta empresa ayuda a los/as que tienen mucho trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 30. La gente de esta empresa ayuda a integrarse a los/as nuevos/as trabajadores/as incluso cuando no están obligados a ello | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 31. La gente de esta empresa quiere ayudar a los/as que tienen problemas con su trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 32. La gente de esta empresa siempre está dispuesta a echar una mano | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 33. A la gente de esta empresa le gusta investigar cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 34. La gente de esta empresa está siempre abierta a nuevas formas de hacer las cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 35. La gente de esta empresa está atenta a las novedades | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 36. La gente de esta empresa se implica en casi todo lo que hace | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 37. La gente de esta empresa es muy creativa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 38. La gente de esta empresa tiene una visión global de las cosas (big picture) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 39. La gente de esta empresa es muy curiosa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 40. La gente de esta empresa intenta pensar en nuevas formas de hacer las cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 41. A la gente de esta empresa le gustan los retos intelectuales | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 42. A la gente de esta empresa le gusta descubrir cómo funcionan las cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 43. La gente de esta empresa puede ponerse fácilmente en el lugar de sus compañeros/as de trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 44. La gente de esta empresa se preocupa y empatiza con sus compañeros/as de trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 45. La gente de esta empresa intenta ayudar a sus compañeros/as de trabajo a aliviar sus sufrimientos y agobios | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 46. La gente de esta empresa es consciente de las necesidades de sus compañeros/as de trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 47. La gente de esta empresa está mejorando en su trabajo porque aprende de sus errores | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 48. Tratar con compañeros/as (o situaciones) difíciles ayuda a crecer a la gente de esta empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 49. La gente de esta empresa ve los retos como oportunidades para aprender | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 50. La gente de esta empresa encuentra maneras de gestionar situaciones inesperadas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 51. La gente de esta empresa se repone tras enfrentarse a dificultades en su trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 52. Normalmente la gente de esta empresa puede hacer frente a cambios estresantes que ocurren en su vida laboral | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 53. La gente de esta empresa gestiona correctamente las complicaciones de su trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 54. La gente de esta empresa percibe que el estrés le ayuda a gestionar los problemas en su trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 55. Cuando la gente de esta empresa se enfrenta a situaciones estresantes en su trabajo, siente que la presión le hace ser más productiva | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 56. La gente de esta empresa se siente con energía cuando trabaja en tareas/ temas que pueden ayudar a los demás | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 57. A la gente de esta empresa le gusta trabajar en tareas/temas que pueden beneficiar a otros | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 58. La gente de esta empresa prefiere trabajar en tareas/temas que le permitan tener un impacto positivo en los demás | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 59. La gente de esta empresa da lo mejor de sí misma cuando trabaja en tareas/temas que contribuyen al bienestar de los demás | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 60. Es importante para la gente de esta empresa tener la oportunidad de utilizar sus habilidades para beneficiar a otras personas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 61. En general, ¿cómo de feliz se siente la gente de esta empresa en su trabajo? (1: muy infeliz, 7: muy feliz) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Ahora, por favor conteste pensando en el estilo de liderazgo predominante, es decir, sobre los/as líderes y supervisores/as de esta empresa, utilizando para ello la siguiente escala de respuesta:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---------------|--------------------|--------------------------------|-----------------|------------|-----------------------|
| Totalmente en desacuerdo | En desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | De acuerdo | Totalmente de acuerdo |

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 62. Los/as líderes de esta empresa dan la información que la gente necesita para poder hacer bien su trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--|---|---|---|---|---|---|---|

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 63. Los/as líderes de esta empresa animan a la gente a hacer uso de sus habilidades y conocimientos | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 64. Gracias a los/as líderes de esta empresa, la gente ha sido capaz de desarrollarse más como profesionales | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 65. Los/as líderes de esta empresa animan a su equipo a desarrollar nuevas ideas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 66. Los/as líderes de esta empresa dan la autoridad que la gente necesita para tomar decisiones que faciliten su trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 67. Los/as líderes de esta empresa tratan de dar apoyo a la gente para que encuentren sus propias soluciones en vez de decirles directamente lo que deben hacer | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 68. Los/as líderes de esta empresa dan bastantes oportunidades a la gente para desarrollar nuevas habilidades | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 69. Los/as líderes de esta empresa trabajan 'entre bastidores' y dejan que los demás se lleven los elogios | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 70. Los/as líderes de esta empresa no buscan ningún reconocimiento o recompensa en las cosas que hacen para los demás | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 71. Los/as líderes de esta empresa se alegran más por el buen rendimiento de los demás que por el suyo propio | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 72. Los/as líderes de esta empresa hacen responsable a la gente del trabajo que llevan a cabo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 73. La gente de esta empresa son responsables de su rendimiento (gracias a los/as líderes de esta empresa) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 74. Los/as líderes de esta empresa hacen a la gente responsables de cómo se organiza su trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 75. Los/as líderes de esta empresa critican a las personas por los errores que han cometido en su trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 76. Los/as líderes de esta empresa mantienen una actitud dura hacia aquellas personas que les han ofendido en el trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 77. A los/as líderes de esta empresa les cuesta dejar pasar u olvidar las cosas que fueron mal en el pasado | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 78. Los/as líderes de esta empresa asumen riesgos incluso cuando no están seguros de si cuentan con el apoyo de sus supervisores/as | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 79. Los/as líderes de esta empresa asumen riesgos si es necesario para hacer lo que consideran que debe hacerse | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 80. Los/as líderes de esta empresa muestran sus limitaciones y debilidades | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 81. Los/as líderes de esta empresa se conmueven por las cosas que pasan a su alrededor | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 82. Los/as líderes de esta empresa están dispuestos a expresar sus sentimientos incluso aunque conduzcan a consecuencias indeseables | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 83. Los/as líderes de esta empresa muestran sus verdaderos sentimientos a sus empleados/as | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 84. Los/as líderes de esta empresa aprenden de las críticas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 85. Los/as líderes de esta empresa intentan aprender de las críticas que les hacen los demás, incluido sus propios supervisores/as | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 86. Los/as líderes de esta empresa admiten sus errores a los demás, incluido a sus propios supervisores/as | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 87. Los/as líderes de esta empresa aprenden de aquellos/as que piensan de manera diferente | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 88. Si la gente expresa una crítica abiertamente, los/as líderes de esta empresa intentan aprender de ella | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 89. Los/as líderes de esta empresa enfatizan la importancia de prestar atención al bien común | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 90. Los/as líderes de esta empresa trabajan con una perspectiva a largo plazo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 91. Los/as líderes de esta empresa enfatizan la responsabilidad social de nuestro trabajo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Por favor conteste a las siguientes preguntas SOBRE LAS PRÁCTICAS DE RRHH que se llevan a cabo en la empresa, utilizando la siguiente escala de respuesta:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---------------|--------------------|--------------------------------|-----------------|------------|-----------------------|
| Totalmente en desacuerdo | En desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | De acuerdo | Totalmente de acuerdo |

Sobre Reclutamiento y Selección:

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 92. En nuestra empresa se selecciona a las personas por sus ganas de aprender | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 93. En nuestra empresa se intenta contratar personas que cuestionen, experimenten y prueben cosas nuevas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 94. En general las personas que se seleccionan para trabajar en esta empresa son innovadoras | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 95. En nuestra empresa se selecciona a personas con ganas de compartir sus ideas y conocimientos y ayudar a los demás. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 96. En nuestra empresa es clave seleccionar a personas autónomas y responsables. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Sobre Formación, Desarrollo y Promoción:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 97. En nuestra empresa es esencial que los trabajadores/as no sólo sean expertos, sino que aprendan a tener una visión global de las cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 98. Las personas aprenden en esta empresa principalmente compartiendo experiencias y conocimientos | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 99. El desarrollo y crecimiento de las personas es un aspecto esencial de nuestra empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 100. En nuestra empresa las personas llevan a cabo múltiples tareas y funciones, por lo que son muy versátiles | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 101. En nuestra empresa la promoción es básicamente horizontal: implica asumir nuevas tareas y responsabilidades sin ascender a otro nivel jerárquico | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Sobre Evaluación y Compensación:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 102. En nuestra empresa las personas son evaluadas por su contribución general a la empresa y/o a los clientes/usuarios | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 103. En nuestra empresa las personas son evaluadas por sus propios compañeros o incluso simplemente se autoevalúan | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 104. En nuestra empresa no se utilizan incentivos o recompensas individuales | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 105. En nuestra empresa se valora muy positivamente los comportamientos altruistas, compasivos o empáticos | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 106. En nuestra empresa hay poca diferencia salarial | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 107. Las personas que trabajan en nuestra empresa perciben que la diferencia entre el que más cobra y el que menos es justa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

CUESTIONARIO CLIMA ORGANIZATIVO PARA LA INNOVACIÓN Y EL APRENDIZAJE

DESTINADO AL DIRECTOR GENERAL

Empresa:

Año de creación de la empresa:

País de la sede principal:

Número de empleados/as:

Facturación anual estimada (en euros):

Porcentaje estimado de facturación en el extranjero:

Edad del encuestado/a:

Género del encuestado/a (hombre/mujer):

Nivel educativo del encuestado:

- ☐ Educación obligatoria
- ☐ Educación secundaria no obligatoria
- ☐ Titulado superior universitario
- ☐ Máster
- ☐ Doctorado

Antigüedad en la empresa del encuestado/a:

| | |
|--------------|--|
| Años | |
| Meses | |

Denominación del puesto de trabajo:

Dirección Email del encuestado/a(en el caso de que el encuestado desee recibir los resultados de la investigación):

Por favor evalúe los RESULTADOS DE SU EMPRESA en los DOS últimos años CON RESPECTO A SUS COMPETIDORES, utilizando la siguiente escala de respuesta:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----------|----------|-----------|-----------------|-----------|----------|----------|
| Muy bajo | Bajo | Algo bajo | Ni alto ni bajo | Algo alto | Alto | Muy alto |

| | | | | | | | |
|------------------------------|---|---|---|---|---|---|---|
| 1. Fidelidad de los clientes | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. Crecimiento de las ventas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. Rentabilidad | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. Retorno de la inversión | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Por favor indique si en SU EMPRESA se ha producido un CRECIMIENTO O BIEN UN DECRECIMIENTO en los DOS últimos años:

| | |
|--------------------------|---------------|
| <input type="checkbox"/> | Crecimiento |
| <input type="checkbox"/> | Decrecimiento |

Por favor, a continuación especifique el porcentaje de Crecimiento o Decrecimiento.

| | |
|--|---|
| | % |
|--|---|

Por favor evalúe las INNOVACIONES DE SU EMPRESA en los DOS últimos años CON RESPECTO A SUS COMPETIDORES, utilizando la escala que aparece a continuación:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--|-------|---------------|--------------------|---------|-----------|---|
| Muy pocas innovaciones con respecto a sus competidores | Pocas | Algunas pocas | Ni muchas ni pocas | Algunas | Bastantes | Muchas innovaciones con respecto a sus competidores |

| | | | | | | | |
|---------------------------|---|---|---|---|---|---|---|
| 5. Número de innovaciones | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---------------------------|---|---|---|---|---|---|---|

Por favor indique, DEL TOTAL DE INNOVACIONES DE PRODUCTO, QUÉ PORCENTAJE SON:

RADICALES (productos totalmente nuevos, conceptual o tecnológicamente)

INCREMENTALES (productos significativamente mejorados)

Por favor, tenga en cuenta que la suma de los porcentajes tiene que ser igual a 100.

| |
|---------------------------------------|
| 6. Innovaciones Radicales: _____% |
| 7. Innovaciones Incrementales: _____% |

Por favor responda a las siguientes preguntas SOBRE SUS INNOVACIONES DE PRODUCTO EN LOS DOS ÚLTIMOS AÑOS utilizando la escala que aparece a continuación:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---------------|--------------------|--------------------------------|-----------------|------------|-----------------------|
| Totalmente en desacuerdo | En desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | De acuerdo | Totalmente de acuerdo |

Ámbito financiero

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 8. Nuestras innovaciones fueron rentables | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. Las ventas totales de nuestras innovaciones fueron altas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. Nuestras innovaciones tuvieron una elevada cuota de mercado | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. Nuestras innovaciones superaron sus objetivos de rentabilidad | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. Nuestras innovaciones superaron sus objetivos de venta | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. Nuestras innovaciones superaron sus objetivos de cuota de mercado | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Ámbito no financiero

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 14. Nuestras innovaciones tuvieron un impacto positivo en la imagen percibida de la empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. Nuestras innovaciones mejoraron la lealtad de los actuales clientes de la empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. La introducción de nuestras innovaciones incrementó la rentabilidad de otros productos de la empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17. Nuestras innovaciones atrajeron un número elevado de nuevos clientes a la empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 18. Nuestras innovaciones otorgaron a la empresa una ventaja competitiva importante | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Ahora, por favor piense ÚNICAMENTE EN LAS INNOVACIONES DE PRODUCTO MÁS IMPORTANTES DE LOS DOS ÚLTIMOS AÑOS y responda a las siguientes preguntas empleando la siguiente escala:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---------------|--------------------|--------------------------------|-----------------|------------|-----------------------|
| Totalmente en desacuerdo | En desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | De acuerdo | Totalmente de acuerdo |

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 19. Estas innovaciones representan un tipo totalmente nuevo de producto | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 20. Estas innovaciones pueden ser descritas como totalmente nuevas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 21. Estas innovaciones satisfacen un deseo o una necesidad que no ha sido satisfecho por otros productos | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 22. Estas innovaciones implican un cambio revolucionario con respecto a la última generación de esos productos | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 23. Estas innovaciones podrían ser consideradas como una nueva línea de producto | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 24. Estas innovaciones son innovaciones significativas o punteras | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Por favor responda a las siguientes preguntas SOBRE LAS POLÍTICAS CON RESPECTO A SUS EMPLEADOS/AS utilizando la siguiente escala:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---------------|--------------------|--------------------------------|-----------------|------------|-----------------------|
| Totalmente en desacuerdo | En desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | De acuerdo | Totalmente de acuerdo |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 25. Nuestra empresa apoya a aquellos/as empleados/as que quieren llevar a cabo una formación adicional | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 26. Nuestras políticas de empresa fomentan que los/as empleados/as desarrollen sus habilidades y carreras | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 27. Nuestra empresa implanta políticas de flexibilidad para proporcionar a los/as empleados/as una adecuada conciliación laboral y familiar | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 28. La dirección de nuestra empresa se preocupa mucho por las necesidades y deseos de los/as empleados/as | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 29. Las decisiones directivas sobre los/as empleados/as son normalmente justas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Por favor responda ahora a las siguientes preguntas SOBRE SU EMPRESA utilizando la siguiente escala:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---------------|--------------------|--------------------------------|-----------------|------------|-----------------------|
| Totalmente en desacuerdo | En desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | De acuerdo | Totalmente de acuerdo |

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 30. Nuestra empresa siempre está aprendiendo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 31. Nuestra empresa prospera a pesar de los retos y dificultades enfrentadas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 32. Nuestra empresa desarrolla nuevas capacidades y se implica en acciones transformadoras y de cambio para la empresa | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 33. Nuestra empresa prueba nuevas ideas a menudo | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 34. Nuestra empresa busca nuevas formas de hacer las cosas | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 35. Nuestra empresa es creativa en sus métodos de funcionamiento | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | |
|--|---|---|---|---|---|---|---|
| 36. Nuestra empresa es a menudo pionera en el mercado (first to market) con sus nuevos productos | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--|---|---|---|---|---|---|---|

Por favor responde a las siguientes preguntas SOBRE LOS SISTEMAS DE INFORMACIÓN EN LA EMPRESA empleando la siguiente escala:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---------------|--------------------|--------------------------------|-----------------|------------|-----------------------|
| Totalmente en desacuerdo | En desacuerdo | Algo en desacuerdo | Ni de acuerdo ni en desacuerdo | Algo de acuerdo | De acuerdo | Totalmente de acuerdo |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 37. Nuestro sistema de información está estructurado sobre un paquete de software (ERP, CRM, Project Management...) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 38. Hay muchos procesos organizativos que están incluidos en el paquete de software (ERP, CRM, Project Management...) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 39. La mayoría de las áreas y personas de la empresa participaron en el proceso de implantación del paquete de software (ERP, CRM, Project Management...) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 40. Estamos muy satisfechos/as con el paquete de software (ERP, CRM, Project Management...) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

CURRICULUM VITAE

Sandra Miralles Armenteros es Diplomada en Ciencias Empresariales, Licenciada en Ciencias del Trabajo y ha realizado un Máster en Psicología del Trabajo, de las Organizaciones y en Recursos Humanos, tanto el itinerario profesional como el de investigación, obteniendo una calificación de sobresaliente. Todo ello por la Universitat Jaume I de Castelló.



Actualmente está realizando el programa de doctorado en Economía y Empresa, concretamente en el departamento de Administración de Empresas y Marketing. Con el fin de llevar a cabo su tesis doctoral, le ha sido concedida una beca de investigación FPI (Formación de Personal Investigador) a tiempo completo, del plan de promoción de la investigación de la UJI. Gracias a dicho contrato ha tenido la oportunidad de trabajar como docente en dos cursos académicos, obteniendo como resultado una valoración de excelente por parte de su alumnado.

Así mismo, es miembro del equipo de investigación IDEA, "People and Organizations Development" en el cual participa activamente en la realización de los distintos proyectos de investigación concedidos al equipo, demostrando capacidad, interés, pasión y constancia. Asimismo, es capaz de implicarse en las diferentes responsabilidades que conllevan los proyectos de investigación.

Por otra parte, tiene constantes deseos por formarse y capacitarse para la realización de su tesis doctoral. Por ello, ha estado buscando activamente y realizando cursos relacionados con su tesis que le ayudasen a ampliar sus conocimientos y competencias. También ha participado en numerosos congresos científicos y de docencia, tanto nacionales como internacionales, con el objetivo de dar a conocer su trabajo y obtener un feedback que le permitiera mejorarlo. Por otra parte, con el fin de aumentar su enriquecimiento académico, ha realizado una estancia de investigación internacional en la Universidad de Helsinki y otra nacional en la Universidad de Castilla- La Mancha.

Su principal interés de investigación es contribuir al desarrollo de un nuevo enfoque revolucionario, centrado en el desarrollo organizacional y de personas, con el objetivo de conseguir mejorar las condiciones de los trabajadores, de las empresas y de la sociedad en general.

